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How Old Is the Earth?

By the Editor

[We are deeply indebted to a number of ministers and science professors for their careful reading of the manuscript of this series of articles. We would especially mention P. E. Hare, Ph.D., research staff member in Geo-Chemistry, of the Carnegie Institution of Washington, D.C., whose scientific aid and corrections have proved invaluable.—F. D. N.]

FROM time to time there comes to us the question "How old is our earth?" It is natural that this question should arise, for many of us find ourselves constantly exposed to the prevailing winds of thought in our modern age. To answer this question satisfactorily we must view it from the perspective of long years of Christian thought as well as the rather short years of modern scientific investigation. Evolutionists, who began to be heard in the latter half of the nineteenth century, were not the first to raise the question, though they asked it in a new context, with new and explosive results.

There were many theologians through the years who asked the question "How old is the earth?" Most of them answered it by replying that the earth was created about 4,000 B.C., or as we today would say, about 6,000 years ago. For they believed that the earth was created as the first event of Creation week. But some theologians thought that the earth itself dated back much farther than Creation week. The reason was that they thought God created the physical orb called Earth at some distant but unknown point in history, described in Genesis 1:1 as "in the beginning." They noted that after Moses wrote "In the beginning God created the heaven and the earth" he immediately added: "And the earth was without form, and void; and darkness was upon the face of the deep." They speculated that at some distant moment in the past God did indeed create a perfect world, but that for some reason not disclosed the perfect world came to ruin, so that the earth was without form and void and darkness rested over it; then, that God set His hand, about six thousand years ago, to restore this sphere to perfection, and that He populated it with living creatures, which is described by Moses in the events of Creation week.

This is known as the "ruin and restoration" theory of the origin of the earth, which has been

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A review and analysis of Roman Catholic efforts to retain the principle of papal infallibility but to make it appear less rigid, through

Collegiality

By B. B. Beach

Departmental Secretary, Northern European Division

RIVERS of ink have been flowing regarding the subject of collegiality, but more often than not these rivers have evaporated to form a theological and ecumenical mist that obscures rather than makes evident the issues involved. The word *collegiality*, which refers to the responsibility of the bishops in governing the Roman Church as colleagues of the Pope, leaves much unexplained. Episcopal collegiality has been called "the heart of Vatican II and its main expectation."

One of the council moderators, Cardinal Suenens, archbishop of Malines-Brussels (who was so influential, especially during the second session, that some fathers began facetiously to refer to the council as the "First Council of Malines") declared that collegiality is the central theme of the council. On the other hand, some people have considered this whole matter to be much ado about nothing. Nevertheless, during the second week of the current session, by a number of dramatic votes on chapter 3 of the *De Ecclesia* ("On the Church") schema, the council fathers accepted by overwhelming majorities the much discussed principle of episcopal collegiality.

Here are some of the main points that have been approved: (1) The episcopate is a sacrament; (2) just as the office bestowed on Peter personally is transmitted to his successors the popes, thus also the office of apostles is transmitted to the order of bishops until the end of time; (3) the bishops succeed the apostles as shepherds of the universal church by *divine institution*; (4) episcopal consecration confers powers of sanctifying, teaching, and governing, but this power cannot be exercised except in communion with the pope as head of the college of bishops; (5) Peter and the apostles constituted an apostolic college, and in the same way the pope and the bishops, as respective successors, are mutually united; (6) the college of bishops has supreme and full power over the universal church, in union with its head the pope, and this power can never be exercised independently of the Roman Pontiff, the latter's primacy remaining intact; (7) the power of binding and loosing given to Peter was also given to the college of apostles in union with its head.

While some of the propositions were approved by be-

tween 91 and 98 per cent of the fathers, the more pronounced collegial statements that give the bishops supreme power over the church (in union with the pope, of course) found about 300 bishops casting negative votes. At the time of writing this article, collegiality needs still to be voted on in the context of the whole schema *On the Church*. It is, however, most unlikely that there will be an adverse final vote.

The 1870 Dogma

In 1870 the Roman Catholic Church proclaimed as a divinely revealed dogma that the Roman Pontiff, when speaking as head of the church, is infallible in defining a doctrine regarding faith or morals. Thus a kind of "perpetual divine oracle" was established in Rome as a "direct antipode of the Protestant principle of the absolute supremacy and infallibility of the Holy Scriptures" (Philip Schaff, *The Creeds of Christendom*, 4th ed. rev., N.Y.: Harper, 1919, p. 165).

Since Vatican Council I, there have been no serious challenges within Roman Catholic circles to the dogma of papal supremacy and infallibility. Various popes since 1870 have made it clear that this doctrine is fundamental to the Roman Catholic Church and binding for salvation. We have, for example, Pius XI's classic statement in *Mortalium Animos* (1928): "True Christians accord exactly the same belief to the dogma . . . of the Infallibility of the Chief Pontiff as the Vatican Council defined it, as to the Incarnation of our Lord Jesus Christ." This teaching primacy has been more recently reaffirmed in no uncertain terms by John XXIII and even more so by Paul VI (e.g., in *Ecclesiam Suam*).

It would seem that Rome is now trying in connection with Vatican II to reassess the position and role of the episcopacy in order to place a counterweight to the overbearing 1870 papal primacy. Again and again we hear it said that the First Vatican Council was almost forcibly cut short by political and military events beyond control of the Vatican, and as a result there was no opportunity to balance the picture by adding a definition of the prerogatives and functions of the bishops.

These claims appear to us as exaggerated. It is a historical fact beyond question that plenty of time and discussion were given to the doctrine of papal primacy *ex sese, non autem ex consensu ecclesiae* ("of his own self and not with the consensus of the church"). The ideas of *ex consensu ecclesiae* ("with the consensus of the church") were explicitly discussed and were rejected by a large majority at the council, despite the strenuous efforts of a significant minority. (On the eve of the final vote some 55 bishops left Rome and headed for home in order not to have to openly oppose the decree).

Nevertheless, the dogma was accepted by all, except, of course, the small group that withdrew and formed what is now known as the Old Catholic Church (of some minor importance today in the Netherlands, Germany, Switzerland, and Poland). Both proponents and opponents bowed before the teaching voice of Rome as truth.

Reasons for Proclamation

There were many reasons for the proclamation of papal supremacy and infallibility at Vatican I. Prof. Vittorio Subilia, delegated observer at the third session of Vatican II from the World Alliance of Reformed Churches and dean of the Waldensian faculty of theology in Rome, in his penetrating study of present-day trends in Catholicism, says that this doctrine "was formulated under the external pressure of nineteenth-century liberalism . . . and against the 'rights of the masses, à la Rousseau,' in the interests of 'an intrinsic right' of divine authority. It was formulated under the internal pressure of survivals of Conciliar and Gallican ideas which sought to limit the field of papal authority, and to make it harmonize with the voice of the whole Church."—VITTORIO SUBILIA, *The Problem of Catholicism* (London: SCM Press, 1964), p. 46.

Many members of the hierarchy were afraid of modern society. Historical research had knocked the props from under such "pious frauds" as the Donation of Constantine or the Pseudo-Isidorian Decretals. The need was felt for something absolute, something certain, a visible fulcrum on which religious, social, and political doctrine and faith could be based. The answer was found in a gradual withdrawal from laity, from curacy, and even episcopacy, into the fortress built on the "Petrine rock" of the papacy.



FELICI

Pope Paul VI greeting Prof. Vittorio Subilia, World Alliance of Reformed Churches observer at the Council third session and dean of the Waldensian faculty of theology in Rome. On the right Augustin Cardinal Bea, German octogenarian president of the Vatican secretariat for the promotion of Christian unity.

Humanly speaking, I suppose it could be claimed that the 1870 doctrine has served Rome rather well. Certainly Catholicism has been going through a healing process of the near-fatal wounds received at the hands of rationalism, nationalism, and liberalism. The spiritual authority of the papacy is at a peak today. The nineteenth-century dangers seem to have lost much of their substance. The dangers are of a different nature now. Nevertheless, some Catholics are beginning to see the other side of the papal primacy medal and realize that this institution "is fraught with dangers of blasphemy, idolatry, the lust for power, intellectual laziness, ignorance. . . . Carried too far in the direction of the absolute monarchies of temporal kings, it is a blasphemy; it would supplant the humble Christ

Pope Paul VI meeting with the non-Catholic observer delegates and listening to the speech made in the name of the observers.

FELICI



with Moloch, in whom men would find . . . tyranny over the human spirit."—MICHAEL NOVAK, *The Open Church* (London: Darton, Longman and Todd, 1964), p. 114.

These are the words of a thinking Catholic layman. Many of those who advocate collegiality see some of the dangers of the papacy. Episcopal collegiality represents an effort to make the papacy appear as a ministry serving the church, not like a lonely peak rising sheer and isolated from the plain of bishops, but like a peak united to a "hierarchical" mountain range.

Collegiality and the rise of episcopal supremacy can also be viewed as an aspect of a worldwide decentralization process. During a conversation in Geneva recently with Dr. W. Visser't Hooft, general secretary of the World Council of Churches, which presently has a membership of more than 200 churches, he stated to me: "It is precisely the centralized organizations that have a great deal of trouble today, because there is a mood in the modern world which is not conducive to centralization. That even applies to the Communist parties. There is a strong desire in nations and churches to be autonomous."

Related to the question of centralization is the dissatisfaction of many bishops with the Roman curia. The curia owes its existence to the Council of Trent, and its power to a lengthy process of erosion by which more and more powers of the bishops have been absorbed by curia offices. Theoretically, these powers have been reserved by the pope, but in actual practice curial recommendations are the real basis for the decisions of the Holy See.

Curia bureaucrats of a comparatively low rank in the hierarchy have been able to give instructions to residential bishops and archbishops who rank much higher on the ecclesiastical scale. With the ecumenical council in session and the fathers supporting each other by voice, pen, and vote, many of the bishops have felt a surge of power in their finger tips. The "collegialitists" hope to achieve a swing of the pendulum of internal Catholic power from curia to episcopacy. Collegiality affects not so much the pope-bishops relationship as the bishop-bishop apposition and the curia-bishops interrelation. Bishop John J. Wright, of Pittsburgh, a member of the influential theological commission, made the statement at the American bishops' press panel that "any question of the diminution of the papacy is completely irrelevant.

There is no question of altering the relationship of bishops and the Pope. The real question that collegiality might affect is the relationship between bishops and bishops."

Ecumenical considerations are another important reason for the support being given to the collegiality concept. It is felt that it will answer to a large extent the objections of the Orthodox, Anglicans, and many Protestants who demand "some more federal, consultative and communal procedure" (Subilia, *The Problem of Catholicism*, p. 47) by putting some check on papal and curial centralism. Giving more voice and authority in Rome to bishops and patriarchs is expected to appeal especially to the oriental Orthodox churches. Kyr Maximos IV Saigh, Melkite Patriarch of Antioch, said in an interview with the NCWC that "collegiality, which is the government of the church by the bishops having at their head their leader, the Pope, is a doctrine-key to open the door to all answers that the Church needs in her dialogue with Orthodoxy."

The church as a collegium, Catholic ecumenists believe, is a necessity if Rome is to emerge from the foul air of the dungeon of monolog, into the freer daylight air of interconfessional dialog. We get the impression that the pope-bishops relationship is not being viewed by the council primarily on the dogmatic level, but rather on a practical plane. Though the council wants to add to the inheritance from Vatican I, it hardly is trying "to match one definition against another." The necessity of collaboration between episcopacy and papacy is viewed more from the viewpoint of "what will prove successful and beneficial" than of what is the dogma. In fact, we are told that the pronouncement on collegiality is not a solemn

and infallible definition, but only the authentic teaching of the Catholic Church.

Two Major Views

It can be safely affirmed that there are two major views at the council regarding collegiality. The majority believes that the chapter on the hierarchical structure of the church (which deals with collegiality) limits in no way the supremacy of the pope. There are not two supreme powers in the church, only one—that supposedly given by Christ to Peter and to the other apostles and their successors. The bishops participate in the charisma of infallibility when they teach a truth unanimously with the pope. Collegiality is not used in a juridical sense. One must distinguish between the *collegial power* a bishop receives at consecration and the *exercise of this power*, which requires communion with the pope as head of the college.

The minority believes that collegiality as found in the schema on the church presents two subjects of supreme power: (1) the pope alone, and (2) the episcopate together with its head the pope. The pope could keep the bishops from exercising this supreme power, but he could not abolish this power. Some fathers see here an infringement upon the pope's possession of all plenitude of supreme power. They believe that episcopal consecration gives only the power of orders, not of jurisdiction. The schema endeavors to conciliate the authority of the pope with that attributed to the bishops by distinguishing between the *power of jurisdiction* and the *exercise of this power*. The minority feels this distinction has no validity, for the schema states the bishops receive from Christ through episcopal consecration the power to participate in the government of the universal church and not through the intermediary of the pope, as Catholic theologians and popes have until recently affirmed.

The Results

What will be the results of council moves toward collegiality? Catholics hope that the papacy will no longer represent a stumbling block and an obstacle to Christian ecclesiastical unity, and that Protestants will come to look upon the papal institution as the chair of Peter, as a service, as a crucible for reunion, as a provision for a "final court of arbitration and mediation in the service of unity" (HANS KÜNG, *The Council and Re-*

Walking With Jesus

By BESSIE M. CANTWELL

Walking with Jesus, my dearest Friend,
Trusting Him ever, now till the end.
I feel His presence close by my side
Leading me onward; He is my Guide.

Walking with Jesus, Shepherd divine,
Knowing contentment, His hand in mine.
He shares my burden, is always near;
Walking with Jesus, I ne'er shall fear.

Walking with Jesus, He leads the way,
Watches my footsteps, lest they should stray;
Onward and upward still I must climb,
Looking to Jesus, knowing He's mine.

union, p. 194). By bringing the pope and college of bishops closer together, a strengthening of both papal and episcopal power is likely to result. Some of the developments that may be expected are: (1) integration of the bishops into concern (spiritual and economic) for the whole Catholic Church, which explains the strong support missionary bishops from Africa and elsewhere have given to collegiality; (2) the formation of some kind of senate of bishops to meet from time to time in Rome; (3) increased association of bishops in the production of encyclicals; (4) new coordination of the regular with the diocesan clergy, a controversial issue in itself; (5) increased association of national hierarchies (national bishop conferences) for consideration of common problems leading to pooled energies and better coordination of support for weaker dioceses at home and mission dioceses abroad; (6) ecumenical repercussions.

Any reappraisal of the episcopacy could produce only relative changes. Rome will probably deny that any change is taking place. There certainly will be no retraction (Rome would no longer be Rome!), but collegiality and the changes connected with it will be called "explanations," a making explicit of that which was always implicit, an unfolding and completion of the total picture. The exterminating process of one century of papal primacy and infallibility has seriously affected any real possibility of a conciliar or collegial form of government.

The dictatorial centralism of curial bureaucracy may be reduced. However, the papal institution will hardly emerge weaker, but quite likely stronger, by making it more "intelligent," more sensitive to the existential situation of the whole papal church. Even if collegiality should enhance the primacy of the episcopacy and reduce the primacy of the pope (and there seems no evidence that this will be the case), this would not change Catholicism fundamentally, because its basis is not the papacy or the episcopacy, but its *conception of the church*. The dogmatic principles according to which the Roman Catholic Church is *Mater et Magistra* (mother and teacher) would still remain. The Catholic view of the relationship of head (Christ and the pope as vicar) and body (church and hierarchy) cannot be modified.

In the last analysis the reason for the rise of both the papacy and the episcopacy is to be found in historical, political, sociological, and tactical reasons, those based on human nature, in such a way that in a

slow and fateful process, which still continues before our very eyes, illuminated by the searchlights of prophecy, human and institutional, hierar-

chical and juridical authority is exalted to take the place originally held by the first love of Christian fellowship.

A Letter From Our President

DEAR FELLOW BELIEVERS:

"Take a little honey," said wise old Jacob to his troubled and fearful sons as they prepared to return to Egypt and again face the haughty Egyptian official who had treated them so rudely on their last visit. This powerful official of the mighty country of Egypt had to be faced again if the sons were to secure food for their hungry families. One of the brethren was even now in prison back in Egypt, held for security until the brothers had cleared themselves of the charge of being spies, by bringing their younger brother with them.

One can imagine how these men dreaded to go to Egypt. They would rather have gone anywhere than there. The man was hard, unreasonable, and haughty—just the kind of person one tries to avoid having dealings with. To make it more difficult, the brothers were just common shepherds with no social culture or learning, and strangers to court manners. But go they must. Wise old Jacob thought that a little honey, this ancient sweetening and mollifying article, might help. He urged the brothers to take some along.

It turned out that the honey had no effect upon the dreaded official who proved to be Joseph, a brother of the men seeking food. But the strategy of Jacob is worth noting. Any legitimate effort to soothe ruffled people and sweeten bitterness is commendable. A difficult situation had to be met, and Jacob did his best to meet it with courage and tact.

Difficult and disagreeable tasks not infrequently turn out to have happy endings. But they need to be faced with courage and wisdom. One of the happiest incidents in the entire life of Jacob's whole family was this one that looked so ominous and dreadful at the outset. Without doubt, the discipline and pain experienced in connection with this affair had a lasting and beneficial effect upon the brothers. They never forgot the lesson.

It is so with our own experiences. We cannot avoid encountering people with ruffled feelings and sour dispositions, no matter where we go. We shall find wise old Jacob's counsel to "take a little honey" helpful as we deal with them. A mixture of courage and honey, as we face life's difficult problems, can be very rewarding. It proved so in Joseph's own case.

Life needs a lot of sweetening. It needs courageous people, too, who will not turn aside from unpleasant and disagreeable responsibilities. These qualities do not come by inheritance or accident. They come by careful cultivation. It is said that there are some 2 million laws in force in the United States. Laws do not change people fundamentally. They restrain some and guide others. If perfection came by laws it would still take about 6,000 years to become familiar with 2 million of them, at the rate of ten a day, and no one lives that long.

We have been put here to cultivate the qualities of life that make living more pleasant for us and easier for others and, most important of all, equip us for an eternal abode with the blessed.

R. R. Fiquel
President, General Conference

The TRUE WAY of SALVATION

By E. W. Marter

*This article is based
on Galatians 1:10-3:6*

THE best answer to error is truth. Thus the apostle Paul countered the efforts of the self-appointed reformers to the Galatian believers by presenting a clear statement of "the truth of the gospel" (chap. 2:5, 14).

First he related how the truth had come to him. He reminded the believers that after his miraculous call to evangelistic work for non-Jews he had gone to Arabia and spent considerable time there, during which time he received by direct revelation from Christ the doctrines he afterward preached (chap. 1:10-17). He had not been instructed in the gospel message by the apostles. In fact, he had begun preaching after spending only a fortnight with Peter. It was many years

later, and then only after having been divinely led to do so, that he finally went to Jerusalem to discuss his doctrinal positions (chap. 1:18-2:2).

At that time certain brethren had attempted to impose a bondage of rules and regulations, but James, Peter, and John had not required Paul's Greek companion Titus to be circumcised. On the contrary, these leading brethren had set up no additional requirements for him, but had accepted him and Barnabas as partners with them in Christian service. They agreed that Paul's work for non-Jews was as plainly God-directed as was Peter's work for Jews (chap. 2:3-10).

Nor had Paul's principles been overthrown when Peter visited Antioch. Peter had at first taken his meals with the non-Jewish brethren. But when some companions of James arrived, Peter had withdrawn and eaten separately, and was followed in this by many other Jewish brethren. Paul, because he saw that this conduct was not consistent with gospel truth, had shown Peter to be in the wrong by asking him in front of the assembled congregation why he should expect the Gentile brethren to live like Jews when he himself, as they all very well knew, lived like a Gentile (verses 11-14).

After having shown by this review of his experience that his understanding of how men are saved was given him by God and had been recognized by the leading apostles, he then sets forth a description of the gospel.

A Description of the Gospel

Jewish believers like himself and Peter (whom he still seems to be thinking of as he writes) had been brought up to adhere strictly to the entire revelation of God's will given at Sinai. They had from birth been strictly observant Jews, and had come to know by hard experience that no one can ever be accepted as righteous before God "by doing what the law demands" (chap. 2:16, N.E.B.)* or "by following regulations." Therefore they had come to depend instead upon Jesus Christ. This is in harmony with Psalm 143:2, which also says that on the ground of personal conduct, not a single human being will be made acceptable before God.

Paul then answers the supposed objection that if Christian Jews were to turn away from the ceremonial law, they would be no better than Gentile sinners who make no attempt to observe the law. From this point of view it might be said that accepting Christ makes men sinners (chap. 2:17). Paul says that, on the contrary, we would show ourselves up as sinners if we

should revert to the plan of seeking acceptance with God by observing the requirements of Jewish legalism. We should find that the law sets up requirements that we can never perfectly fulfill; we should find that the law would convince us that to attain righteousness by obedience is impossible. In other words, the law itself would persuade us to renounce legalism (verses 18, 19).

Any plan that Paul himself had of attaining holiness by meeting legal requirements, he had given up at the cross. In verse 20 (N.E.B.) Paul uses the Greek perfect tense "I have been crucified," as in the R.S.V., to suggest the permanency of his decision. Now, instead, he lives on a different plan. Christ has come to live in him by the Holy Spirit. He is dependent upon the power of a higher Life, which comes to him as a gift (verse 20). To revert to dependence on observing regulations as a means of finding acceptance with God would make the gracious gift of God in Christ Jesus count for nothing. That, Paul says, he has no intention of doing (verse 21).

The apostle now turns from his own experience to the experience of the Galatian believers. In the next six verses he shows that their original conversion to Christ, and their acceptance of the truth as he had preached it to them, was far in advance of the supposed new light being pressed upon them, and was in harmony with Scripture.

Great blessing had come to them when they accepted the message. They had received the Spirit (chap. 3:2). Paul is not here referring to the miraculous evidences at Pentecost, but to the vital change wrought by the Holy Spirit in their character and conduct, and to the sense of freedom and acceptance they enjoyed as children of God. Later on his comments in the letter make this clear (see Gal. 3:25, 26; 4:6, 31; 5:1, 5, 16, 22; 6:8).

Had these inward and outward blessings come to them by following regulations and trying to keep the law? Of course not. These precious experiences had come to them in response to faith in the crucified One, whom Paul had preached to them. Now surely, having "started with the spiritual" they would not afterward "look to the material" observances of Judaism in order to perfect their religious experience (chap. 3:3, N.E.B.)*

The lesson is still applicable. We too need to be reminded that the change that occurred in our lives when we received the message was not because of our taking a new grip on ourselves and deciding to eliminate certain bad habits and substitute new practices for old. The change doubt-

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

less occurred, but it was the *fruit* of a new relationship with God, not the *root* of it. This experience, common to believers in every age, is in harmony with Scripture. It was faith in God's power that was the basis of Abraham's religious experience, and this is the basis of all genuine religious experience (verses 5, 6).

This is the gospel taught by Paul. His own words in another place summarize it briefly: Christ did for us what law by itself cannot do (Rom. 8:3, 4). Do we not need this basic truth brought home to us repeatedly in order to keep us from making the mistake the Christians of Galatia were tempted to make? Are we not often in danger of allowing ourselves to think that in order to make our calling and election sure, we must make greater exertions to fulfill legal requirements for holiness?

Paul returns to this point again at the end of his letter, and the "truth of the gospel" shines forever in his

Evening With God

By NORMA REESER

When the Lord trims His lamps in the evening,

And tucks the sun out of sight,
Then He calls forth the stars in their glory
And bids them to shine through the night.

He takes the moon in His mighty hands,
Then dips it into gold
And silently hangs it up in space
So the world can see it glow.

Then stepping on the scattered clouds
He ascends His throne above,
Leaving His beautiful lights to shine
To tell of His power and love.

memorable words: "God forbid that I should boast of anything but the cross of our Lord Jesus Christ, through which the world is crucified to me and I to the world! Circumcision is nothing; uncircumcision is nothing; the

only thing that counts is new creation! Whoever they are who take this principle for their guide, peace and mercy be upon them" (chap. 6:14-16, N.E.B.),* for they are "the true Israel of God" (verse 16, Phillips).†

The true gospel of salvation as understood by the apostle Paul is a new life in Jesus, produced and maintained by the Holy Spirit. The Holy Spirit begets us anew when we believe; He assures us of sonship as we permit Him to lead; and He perfects in us the divine image as we continue to believe in the promise of God to conform us in all things to the image of His Son. This life is not mere conformity worn as a cloak, assumed for appearance' sake, but an inward yielding of mind and heart in willing allegiance to Him who loved us and gave Himself for us.

(To be continued)

† From *The New Testament in Modern English*, © by J. B. Phillips 1958. Used by permission of The Macmillan Company.



The Art of Living.....



**when
you're
young**

by Miriam Hood

Circumstantial Evidence

HOW reliable is circumstantial evidence — even apparently overwhelming circumstantial evidence? Probably you've learned to be somewhat wary of judging a friend's guilt or innocence strictly on this basis, yet there are times when you feel pretty badly shaken. Let me tell you about two recent incidents.

A very trustworthy person works in my home one day a week. I know she's trustworthy, because our relationship has continued over a long period of time, with not the slightest hint of any irregularity or dishonesty on her part. She's in my home when I'm not there (as a matter of fact, she has a key to the house) and goes about her assigned tasks with both energy and reliability. I really *count* on her. Being somewhat "fragmented" among many interests, I find her indispensable. I'm telling you this so that you'll have a clear picture of the high regard in which I hold her.

In the light of this information, you'll be astonished, I'm sure, when I tell you that recently, on the basis of strictly circumstantial evidence, I almost suspected her of having taken a valuable watch. Ashamed of myself? Certainly, because the watch turned up in a most unlikely place—it belonged to a house guest who'd inadvertently scooped it off the vanity into a paper bag full of—believe it or not—hair rollers! But before the sadly misplaced timepiece

was discovered, ticking away merrily, I put in a very bad hour, full of disillusionment. I simply couldn't believe that my trusted worker would do such a thing. But she was the only one who *could* have taken it! (So it seemed.)

When the truth, as well as the watch, came to light I felt that I owed her an abject apology. I couldn't tell her so, for I'd at least had the good sense to hold my tongue until further evidence might be brought in. But my mind certainly needed a good washing out with soap.

The Lost Purse

Not more than three or four days later a co-ed left her purse in the first classroom of her daily schedule. She didn't miss it until two class periods later. (Possibly girls sometimes carry purses just because they think they look "unfinished" without them.) She then came racing back to the original room. No purse. She went to the business office. No purse had been turned in. At regular intervals during the day she stopped to inquire whether the purse had shown up. During one of these inquiries the teacher said to her, "Ellen, I really don't like to suggest this, but it's possible that not everyone in school is strictly honest."

Ellen whirled about, a look of horror on her face. "Please don't say that!" she exclaimed.

Surprised at her vehemence, since she's a calm, quiet girl by temperament, the teacher asked why she felt so deeply on the matter.

"Last year something of mine disappeared during a school day," she began. "I was absolutely convinced that a certain girl had taken the object because—well, because of lots of things."

Here Ellen paused and flushed uncomfortably. "I'm sorry to tell you that I accused her publicly. She kept insisting that she hadn't even seen the missing object, and I insisted that she was the *only one* who could have both seen and taken it. I'm afraid I did her reputation a great deal of damage. And I suppose you can guess the ending of this sad story. I found the missing possession right where I'd left it—under some sweaters in my locker. I apologized to her, but the harm was done. She hasn't had as many friends since, partly because I cast suspicion on her."

Going out the classroom door, Ellen finished her statement emphatically, "I'll never trust mere circumstantial evidence again."

And neither will I.

How Old Is the Earth?

(Continued from page 1)

believed by certain theologians through long years—and is today believed by some. However, it is hard to see how any theologian, even with twenty-twenty vision, could read so much between the lines of the first and second verses of Genesis 1. Adventists have consistently declared that this theory has no foundation in Scripture. If, as all Christians have declared, the Christian religion is a revealed religion, where, we inquire, is there anything revealed that supports the "ruin and restoration" theory?

Now, though only a limited number of theologians believe this theory, many hold that the phrase in Genesis 1:1, "In the beginning," describes a moment far earlier than the six-day period of Creation week. They feel that Moses is telling us in this phrase the simple, broad truth that at a moment in the far past God created "the heaven and the earth." Then, having done this, He at His good pleasure later changed inert masses of matter—whirling spheres—into organized masses, giving to them form and light and living things, and that our earth was one of these spheres. In other words, according to this view the record of Creation week gives us the detailed story of how our erstwhile, formless, dark earth took on form, was bathed in light, and was filled with living creatures. But this two-section view of Creation makes no attempt to inject a perfectly created, then ruined, world between the first and second verses of Genesis.

On this two-section view of Creation chronology Seventh-day Adventists have had little or nothing to say. We have always focused on Creation week, as does Moses, and have been content to let the matter stand at that. We have considered as rather irrelevant and academic the question of whether, at some moment much earlier than Creation week, God saw fit to create this orb called Earth and then let it whirl in space against the day when He would wish to give it form and shape, and place upon it living creatures.

However, in fairness to those who hold that the physical orb, called earth, was brought into existence at some time earlier than Creation week, we must say that such persons give no aid or comfort to the evolutionary theory. Instead, they believe that God, by a *creative* act brought our earth into existence. They would agree with Mrs. White: "In the formation of our world, God was not indebted to pre-

existing matter."—*Testimonies*, vol. 8, p. 258.

In passing we should state that new light is thrown on the meaning of the opening verse of Genesis by the latest, most scholarly Jewish translation of the Pentateuch, which opens thus: "When God began to create the heaven and the earth—the earth being unformed and void."¹ This turns the whole emphasis from *when* God created to *what* God did when He began to exercise His power to bring order to an inchoate earth. This translation exposes the ruin and restoration theory as scripturally groundless and wholly speculative. However, the translation does not rule out anyone's entertaining the view that at some moment earlier than Creation week our earth, as simply a lifeless orb, was created. But obviously such a lifeless, unorganized sphere lacks meaning for us. We must look to a day when the earth was made habitable and life was placed upon it.

Creation Week 6,000 Years Ago

Hence we as Adventists have been more correct than we realized in focusing on what is a truly relevant religious question—the question of the meaning of the Genesis record of Creation week. We hold that it is a literal, historical record as to events and days, and that the events took place about 6,000 years ago. And this is the heart of our controversy with evolutionists. Perhaps the prime point in our view is that Creation week occurred about 6,000 years ago.

The reason for our thus believing, some onlooker might remark, is that seventeenth-century Archbishop Ussher devised a chronology of the Old Testament and that unthinkingly we have accepted the date he computed for Creation, 4004 B.C. But that answer is hardly even a half-truth. The real reason why we hold that Creation week occurred about 6,000 years ago is because (1) we believe that the Bible record is a historical record, and hence the patriarchs and the antediluvians were not mythical, legendary creatures, as modernists declare, but literal, living human beings; (2) we believe that because the Bible provides us a historical record, the life spans given for those who lived from Adam to Christ are to be taken literally.

Thus believing, we do not find it difficult to determine the approximate date of Creation week. We say "approximate" because the Bible writers have not seen fit to fill in

¹ *The Torah*, on Gen. 1:1 (Philadelphia: Jewish Publication Society of America, 1962).

Essentially the same translation is given in the *Anchor Bible*. Only Genesis, by E. A. Speiser, has thus far been published. General editors are William Foxwell Albright and David Noel Freedman. Publisher, Doubleday & Co., Inc., New York, 1964.

every detail—sometimes condensing genealogies—and have apparently, in some instances, used different methods of chronological reckoning. A good illustration is their reckoning of the reigns of the kings of Israel and Judah, as Dr. Edwin R. Thiele has so clearly revealed.²

Now, have we been unique in our chronological view? No! Christendom rather generally held this view until at least mid-nineteenth century. Then came Darwin with his theory of evolution. True, he was not the originator of the evolution theory. There were many before him who held the philosophical speculation that there is a cosmic law carrying the universe ever onward and upward. It was a beautiful theory and not hard to accept, even in the absence of any proof. Darwin offered what seemed to many a laboratory proof that this earth has been gradually evolving from the lowest forms of life up through to man.

But even as Darwin presented his arguments for the evolution of plant and animal life, other men were giving special study to the fields of geology and paleontology. This latter fearsome-looking word means simply the study of ancient things, particularly the study of ancient life. It has long been evident that in many areas of the world different strata of earth lie one upon the other. The strata and other physical aspects of the world seem to give clear evidence that at some time or times in the long past, water, to say nothing of wind and other forces, had been active in determining the shape of things on earth. This evidence first suggested to most minds the Flood story of Genesis.

It would carry us too far afield into technical areas to try to outline all the steps by which men changed from a belief in one great flood to the now-dominant evolutionary view. This view is that there have been endless subsidences and liftings up of the earth in past ages. In other words, great areas have been alternately under water and above water, with different forms of flora and fauna—sometimes land forms, sometimes marine—flourishing in different ages. The change from belief in the Flood only hastened acceptance of Darwin's over-all theory of evolution.

For many decades after scientists began to endorse evolution, liberal-minded theologians endeavored to harmonize the Genesis creation record—for the controversy turns on that—with the theory of evolution. One of the harmonizing endeavors was to invoke with new vigor the

² Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (Chicago: University of Chicago Press, 1951).

speculative ruin and restoration theory, of which we earlier spoke. Another and more popular way to attempt a harmony was to accept the idea, earlier set forth by a few speculative though conservative theologians, that the seven days of Creation week represented long periods of time. Liberal theologians reasoned that if only enough time could be allowed, there would be room for both the creation story of Genesis and the evolution theory.

A Great Revolution

The result has been the most overwhelming revolution in Christian thinking in the 2,000 years since Christ. The evolutionary theory, of course, allows for no perfect man named Adam at the beginning of the way, and no perfect earth. Hence there is no place for Moses' account of the fall of man or for the promise of One who would come to lift man from his fallen estate. Nor is there any place for the prophecy of John the revelator, that God will finally

destroy this evil world and create a new heaven and a new earth wherein dwelleth righteousness. In fact, there is no place for the word *sin* as the Bible defines it from Genesis to Revelation, and certainly not for the earlier ages of earth's history. Amoeba do not sin, nor do frogs, fishes, monkeys, or any other segment of what evolution describes as man's ancestors. Nor does evolution even suggest as to when man began to sin as he slowly struggled upward. Though theologians of our day still use Biblical terms, those terms do not have the same meaning they had in all past time.

Little did theologians realize that in interpreting the days of Creation as long periods of time they were playing right into the hands of the evolutionists, who think of time as a substitute for the miraculous. Given enough time, plus a dash of imagination and speculation, almost anything can happen. The ultimate exhibit of faith in what time can do is the current mood of many scientists

who feel that despite the enormous elements of chance involved, there finally occurred after endless ages a certain combination of inert factors and forces and elements that produced the simplest forms of life from inanimate matter. And, of course, if life did thus begin, materialists finally can argue impressively that the only thing eternal is matter, that a living God does not figure in the picture. We believe that the strict logic of evolution is materialistic.

Not all evolutionists are materialists. Some are theistic evolutionists; that is, they believe that evolution is God's way of working. We have never been impressed with their attempts to harmonize Darwin's prime concept of the survival of the fittest—that shows "nature red in tooth and claw"—with the Bible picture of a loving God. When God began creating, did He have no better techniques than those of a jungle struggle? We consider the idea blasphemous.

F. D. N.

(To be continued)

Stewards of God's Bounties—4

By Cree Sandefur

The REWARDS of TITHING

THE Lord's purpose for Israel was to set them "on high above all nations of the earth" (Deut. 28:1). The transforming power of Heaven was to be evidenced through His people to those who knew not God. He challenged Israel: "Prove me . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. . . . And all nations shall call you blessed" (Mal. 3:10-12). Unparalleled prosperity was to make His church an example to the world. This prosperity was unlimited in its scope and availability.

The city of Jerusalem, which was the pride of Israel, was to be the "mighty metropolis of the earth" (*The Desire of Ages*, p. 577). It was destined to stand forever as the elect of heaven (Jer. 17:24, 25). It might have been the queen of all cities.

Intellectually, the people of Israel were to be favored. Feebleness of mind was to be unknown among them. The experience of the four Hebrew young men in the court of Baby-

lon undoubtedly was typical of the superior intellect with which God would bless Israel.

Another special blessing was that of health. By following healthful principles the chosen people would be free of physical feebleness and disease. "The Lord will take away from thee all sickness" (Deut. 7:15). Obedience to the Lord's command was to "make them [Israel] marvels of prosperity before the nations of the world" (*Christ's Object Lessons*, p. 288; *The Desire of Ages*, p. 577). "The Lord shall open unto thee his good treasure" (Deut. 28:12).

All this would attract the attention of the heathen, and would lead them to inquire about the true God, the Creator of the heavens and the earth. These unbelievers might not properly discern spiritual values, but they could readily evaluate the material advantages enjoyed by Israel. In God's plan they would come from far to learn the source of Israel's blessings. This would give God's people opportunity to explain. The minds of these visitors were to be directed to the in-

vincible and eternal God. Kings, princes, and ambassadors from near and far would sit at the feet of the Lord's chosen people to receive knowledge of the living God and of His miracle-working power. Unfolded to them would be the glorious plan of salvation. Thus a knowledge of the unlimited love of God would be carried by these visiting dignitaries to the nations of the world.

But Israel failed to fulfill the purpose of the Eternal. They channeled God's ever-flowing blessings into the gratification of selfish desires. Thus God had no other choice but to reject Israel. The dissemination of the knowledge of His salvation, however, was not to cease. Though we might reason that God would not again entrust to man the privilege of heralding the gospel after the disappointing experience with those first chosen, He reiterated His plan to reveal His love to the world through human beings.

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth

today.”—*Prophets and Kings*, pp. 713, 714. “The blessings thus assured to Israel are, on the same conditions and in the same degree, assured to every nation and to every individual under the broad heavens.”—*Ibid.*, pp. 500, 501. That which literal Israel did not do will be accomplished through the remnant church. The blessings promised Israel are awaiting the people of God today. Our Lord has entrusted to His church the privilege of being the instrument for proclaiming His message. God has promised His power and glory in this latter day.

Through selfishness we may fail as did Israel. Conversely, we may use faithfully the wealth of Heaven for the honor of His name and the furtherance of His truth. Unlimited are the resources awaiting His children who thus recognize their discipleship and ambassadorial trust. God’s blessings to the church are to be a living testimony to the unbeliever of His eternal power and sufficiency. We dare not use these providential blessings to build up estates, prestige, and social standing that only reveal selfishness and greed. The Christian has learned that material blessings are entrusted to him to be used for God, not for self.

The wealth of Heaven heaped upon Job, Abraham, Solomon, and David typifies what the Lord longs to do for those who will properly use wealth. “God has a heaven full of blessings that He wants to bestow on those who are earnestly seeking for that help which the Lord alone can give.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 5:22-24, p. 1087. “There is no limit to the blessings that it is our privilege to receive” (*ibid.*, on Col. 1:9-11, p. 906). Could we ask for more?

God Wants to Bestow

Heaven is full of blessings that God *wants* to give His children. Unlimited are His promises. God longs to do for us what He cannot do because of our limitations. He challenges us with these words: “Prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field” (Mal. 3:10, 11).

It would seem that the Lord almost chides us with these words. He as much as says, “Give Me an opportunity to show you what I am able to do. Your capacity is not sufficient to contain what I am willing and capable of doing for you!” Whether we wish to admit it or not, the fact remains

that our selfishness limits the power of God. May His Spirit help us grasp the truth that we may become channels through whom He will bless the world. These channels, however, may be clogged by pride and cupidity.

God’s blessings are a test to us. Through His blessings our true character is revealed. “In many cases God tests man with blessings, and if unfaithfulness is manifested in rendering to Him tithes and offerings, His blessing is withdrawn. ‘He which soweth sparingly shall reap also sparingly.’”—*Testimonies*, vol. 4, p. 484.

The dedicated child of God longs to give more to the cause of Christ. “When Christ is the object of our affections, those who have received His pardoning love will not stop to calculate the value of the alabaster box of precious ointment. Covetous Judas could do this; but the receiver of the gift of salvation will only regret that the offering has not a richer perfume and greater value.”—*Ibid.*, p. 485. In return, the Lord with unrestricted love opens the windows of heaven and pours out a blessing on such a faithful one.

One Sabbath afternoon I sat in the home of a friend. In the course of the conversation he recounted a personal experience that emphasizes the con-

cern God has for His faithful children. When the incident took place he had only recently become a Seventh-day Adventist. His business was to contract timber acreage that was suitable to cut up for wood. Fire had ravaged one area. He approached the owner of one parcel that had been blackened with fire. Immediately the owner suggested that as an Adventist he should purchase the land because the adjoining owners also were members of that faith.

Our new church member wanted to check the condition of the burned timber and asked the owner how he could determine where his property would end. The reply was immediate and decisive. He explained that the fire had burned to the property line of the Adventist and had gone no farther. As our brother walked through the area and explored the details of what had taken place, his heart thrilled within him. He found that only a wire fence separated the two properties. This wire fence was nailed to the trees. The fire went to this property line and for no apparent reason stopped abruptly.

The naked, burned trees that stood on one side of the fence, in contrast with the stately green trees on the other side, gave silent testimony that God is more than able to protect and bless His own. The neighbor who lost his timber by fire could not help taking note of the contrast between his lot and that of the Adventist. The promise of God through His Word had been literally fulfilled.

The Case of Wu-pao

Wu-pao was a hopeless opium addict. But was he hopeless? The community thought so. His eyes were bloodshot; his hair fell in matted locks; his legs and arms were so thin that it seemed they would break. His body was wasted away; his tunic was torn and dirty. Many to whom he owed money looked upon him as something akin to a dog. This was his condition when rescued by Mao. Through the Word a new hope came into his life. Opium smoking no longer controlled him. The storekeeper scratched his head and remarked to a customer that the man who had just left was Wu-pao, and, of all things, he had paid every single cent that he owed the store.

And Wong, a man who owned an orchard, looked amazed at the coins in his hand. Wu-pao had just paid him for the fruit stolen from his trees at night. People who passed the lot where Wu-pao lived could not help noticing that the old house had been razed and a new one built for his family. In fact, the community was beginning to look upon the tramp Wu-pao

Quest of the Soul

By ELDINE ALLEN FREDERICK

Oh, the surges of the heart
Deep within the being lie;
They are strong with currents swift,
'Neath the surface they ne'er die,
Ever flowing on and on
Down the mount, o'er crags and rocks,
Through the valley peaceful, calm,
Onward to the ocean docks.

What is this we feel within,
Striving always for a spot
In the distance e'er beyond
To a place where we are not?
'Tis a sense of constant striving
To bring forth from deep within,
Better, bigger things than e'er
Have before been done by men.

Is it hope within the channel
Of our souls when right with God?
Is it hope that sparks our feelings
When our faith plugs into God?
Yes, electric currents travel
Through the channels of our hearts;
When by faith potential power
Is connected, flowing starts.

Only God can know the answer
And the secret of it all;
It is but our duty always
To keep on and not to fall.
To strive always, to keep striving
For a place beyond the sun,
There with those who keep the channel
Open till the day is done.

as a man of wealth. They all knew that it stemmed from his experience with Mao, who had studied the Bible with him and a transformation had taken place in his life. He no longer was the same man physically, spiritually, or financially.

If God was able to make of Palestine a land of abundance for Israel, if He could remove disease from their midst, if He was able to cause the walls of Jericho to fall by the blowing of trumpets, if He was capable of making Job one of the wealthiest men of his day—then should we be surprised at the miracle in Wu-pao's life? Even more important—are we willing and ready for His miraculous power to be manifest through us and what we have so that He may be revealed to the world?

The greatest blessing we receive is not one of finance. Above and beyond any material advantage God may offer is the spiritual wealth He presents to each. We are not ready for the intellectual, the physical, and the financial gifts of Heaven until our spiritual natures are in full harmony with His will. Our greatest peace, our largest joy, our supreme satisfaction, will not be in the knowledge that we have given \$50 or \$10,000 to missions. Rather, our largest security is in the blessed experience of knowing that all we are and have is completely yielded to Him. The other experiences of life will be added in accordance with the divine plan He has arranged for us.

Not all have the same talents. So, in love, God allots His other blessings to us, taking into consideration the basic talents He has given us. Bear in mind that we give tithes and freewill offerings not in order to have greater financial resources, health, or keener intellects. We bring to God our gifts, including our heart, because we love Him. The spiritual blessings that attend such a worshiper are certain. The other blessings that are dispensed from God's storehouse we must leave fully to His eternal plan and knowledge. To know that He has promised is sufficient to the child of God.

In the day of judgment we will not only be called to account for our words, attitudes, and actions. The ledger of heaven will also reveal what we have given away—and what we have left. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21).

[End of Series]

A Look at Two Average Churches



Part of a report presented at the recent Autumn Council

TODAY I want to take you to two average churches, and to visit with two average members of those churches, one in North America, and the other at some unknown spot anywhere in the world. I think your eyes will be opened as you consider where the strength of our work lies, and what our people are accomplishing.

If you live in the North American Division you can choose any one of 3,298 Seventh-day Adventist congregations meeting for the usual services on the Sabbath. But if you want to widen your scope to include the world field, you will have four times as many choices—13,856 of them, in fact. Let's visit a typical North American church first.

You will be surprised to find it a somewhat smaller church than you expected—not the congregation of 1,000 or 500, which has become so common in recent years, but a compact, friendly group of only 110 members. For the world field the average church is just slightly smaller—103 individuals.

It is a growing church, though; of the slightly more than 100 members, seven were baptized during 1963 in the average North American congregation, or eight when the world field is taken as a whole. Regrettably, though, there have been losses too. At the same time these new believers were being brought in, the average church in North America lost 3.5 members by death and apostasy. Average losses for the world were 3.4. This left a net growth per church of 3.5 in North America, 4.6 for the world.

The place of worship is comfortable and commodious, but simple. It is probably several years old (we have no data on this

point), but the North American church cost some \$26,000 when it was built. The world average—which, of course, includes many hundreds of humble, earth-floored, thatch-roofed structures worth only a few dollars—is \$8,210.

There is one chance in three that the church we attend operates an elementary school; this average is almost exactly the same round the world. The size of the school, though, is likely to be larger in the overseas divisions: the average enrollment in North America is 41; the world average is 57.

Our average member's church is not completely absorbed in the weekly round of services and activities; it has an outward look, as well. During 1963, one church in ten in North America sent out a new missionary to an overseas field. This average does not include children or workers returning to their fields from furlough.

Our Seventh-day Adventist friend need make no apologies for the way in which he supports his own church and the work round the world with his tithes and offerings. If he is a member in the North American Division he paid in \$147.82 in tithe during 1963. (Keep in mind that this is the average for *all* members including non-earning women and youth.) His church of 110 members was responsible for a total tithe for the year of \$15,725. The world average, of course, is considerably less: \$50.61 per member, or \$4,977.80 for the average church.

The breakdown of offerings for the world missions program is interesting, and indicates a commendable devotion to the needs of our world work. Here are the figures for North America, and for the world at large:

	North American Division		World Field	
Total World Missions Offerings	\$13,742,500.00	100 %	\$18,733,000.00	100 %
Average per Member	39.15		13.75	
Average per Church	4,164.41		1,352.00	
Of above totals, the offerings were:				
Sabbath School	7,253,000.00	52.7%	9,296,000.00	49.7%
Average per Member	20.05		6.58	
Average per Church	2,198.00		670.94	
Ingathering	5,608,000.00	40.8%	7,987,000.00	42.7%
Average per Member	15.50		5.59	
Average per Church	1,699.45		576.00	
Other World Missions Offerings ..	881,500.00	6.5%	1,450,000.00	7.6%
Average per Member	3.60		1.58	
Average per Church	266.96		106.06	

Statistical Averages 1963

	North America	World Field
Number of Churches	3,298	13,856
Number of Members	361,878	1,428,352
Average per Church	110	103
Number of Baptisms	22,448	114,445
Average per Church	7	8
Losses—Death, Apostasy, Missing	11,618	48,868
Average per Church	3.5	3.4
Net Membership Increase	10,830	65,577
Average per Church	3.5	4.6
Evangelistic Workers	6,612	21,662
Average per Church	2	1.5
Church Building Investment	\$85,663,000	\$113,808,000
Average per Church	\$ 26,000	\$ 8,210
Number of Elementary Schools	1,123	4,779
Average per Church	$\frac{1}{3}$	$\frac{1}{3}$
Number of Elementary School Students	45,837	274,624
Average per School	41	57

In the support of his local church needs, our average member outdid himself, contributing in North America \$78.83, or a total of \$8,385.86 for his church for the year. Comparable figures for the world field are \$22.37 for the individual, or \$2,250.13 for the church.

Thus our member is paying very nearly a second full tithe in the support of home and overseas work; total missions and local funds in North America amounted to 79.8 per cent of tithe, and the world average was 71.3 per cent. Putting it another way: if we base our computations on the indicated income of the average member, as represented by the tithe, then in North America total benevolences—tithe, world

missions offerings, and contributions for local needs—amounted to 18 per cent of income, and the average for the world was 17.1 per cent.

Nobody likes to be average—everyone wants to be outstanding. But our statistical report for 1963, with its 62 solid pages bristling with figures and historical data, has hidden within it the story of a very “un-average” person—the “average” Seventh-day Adventist church member. Let us thank God for him, and all his multiplied hundreds of thousands around the world, and let us support him and encourage him in the task that, in the final analysis, belongs to him—the glorious finishing of the work of God in all the world.

their graves. They’ve been waiting for Jesus to come, and now He’s taking them to heaven.”

“Oh!” said Stevie excitedly. “Is this the way we’ll go to heaven?”

Grandfather looked sad. “I don’t know, son. I expect you and your grandmother will go that way, but I don’t know whether I’ll go to heaven.”

“Oh, but you must!” cried Stevie. “Grandma and I can’t go without you!”

Grandfather didn’t answer. Just then grandmother came into the room. She had heard what Stevie and grandfather had said. She smiled at Stevie and put her hands together. Stevie knew that she wanted him to pray in silence. They did

A Prayerful Rendezvous

By HARRY SILBAUGH

Dear Lord, I have a rendezvous with Thee
Beneath the arbor of some secluded tree,
Away from the bounds of human iniquity,
In prayerful rendezvous with Thee.
And beneath the stars that arc the sky,
Where not long ago I saw daylight die,
My life and soul I pledge anew
To Thee, in prayerful rendezvous.

this often, for grandfather didn’t care about praying.

Stevie nodded and went to his room. For a long time he knelt and asked Jesus to help grandfather want to go to heaven.

The next day was Sabbath. Grandfather took grandmother and Stevie to Sabbath school, but he wouldn’t go inside the church with them.

After Sabbath school was over, the minister announced that there would be a special program at the church that afternoon, and he asked everyone to invite someone to come. Stevie couldn’t wait to tell grandfather about it. “Please come with grandma and me,” he begged.

Grandfather hesitated for a while. But soon he nodded. “All right, Stevie. Thank you for your invitation. Just this once I’ll go to church.”

Grandfather sat very still during the service. Some of the young people in the church were giving a program about going to heaven. Many came to board the train, called the *New Jerusalem Limited*, to go to the Holy City. Each person was carefully questioned about how much he loved Jesus. Some could not board the train, because they did not love Jesus enough.

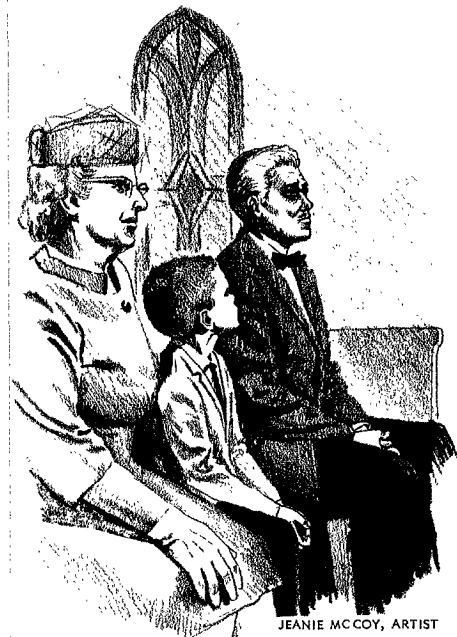
When the program was over, the minister asked everyone who wanted to go to heaven to raise his hand.

Stevie squeezed his eyes shut. “Please, Jesus, let grandpa want to go,” he prayed with all his might.

For a long time grandfather sat still. Then Stevie felt grandfather’s hand brush his shoulder as he raised it.

Stevie was so happy that a big smile spread all over his face. But he didn’t forget to whisper another prayer to Jesus—a very special Thank-You kind of prayer for helping grandfather want to go to heaven.

Grandfather was praying too. One of the things he was thanking Jesus for was Stevie’s invitation to come to church. How glad he was that he had accepted it!



JEANIE MCCOY, ARTIST

Stevie squeezed his eyes shut. “Please, Jesus, let grandpa want to go,” he prayed with all his might.

Stevie’s Invitation

By Enid Sparks

FIVE-YEAR-OLD Stevie liked to think that he could read by looking at the pictures in his grandmother’s books. Often when his grandfather read his newspaper Stevie looked at pictures.

One evening while Stevie was looking through a book called *Your Bible and You* he suddenly showed one of the pictures to grandfather. “Oh, Grandpa, look!” he exclaimed. “These people are floating in the air! What are they doing?”

Grandfather put aside his paper and looked at Stevie’s book. Usually he was quick to answer all Stevie’s questions, but this time he didn’t speak for a long time.

After a while he explained slowly, “I guess these people have been asleep in



Do You Really Want YOUR HUSBAND to Be an Adventist?

Toward United Families—8

By Josephine Cunnington Edwards

SO YOU are married to an unbeliever; and you wish that he would be one with you—or at least you say so in prayer meeting (if you go) and in church whenever there is opportunity. You weep real tears (let us hope) and beg the brothers and sisters to pray for you, that you may be a united family.

To Sister X you say, "You don't know what I go through. You just can't imagine. You have your husband with you in all you believe. I walk alone."

Then you go home from church, and the nearer you get, the more the mantle of holiness and noble resolve slips from your shoulders. Thoughts of the world and the situation at home begin to elbow their way in, shoving out your resolves to improve on the way you have been living. "After all," you catch yourself saying in defense, "I'm doing the best I can. I'd like to see anyone do better."

Certainly such situations can be almost intolerable. Yet whenever I have told a minister that I am writing this series, a gleam comes in his eye, a strange gleam. Nearly to a man they ask, "Are you including a chapter on the wife's *really* wanting her husband to be an Adventist? I could tell you things—"

Herein lies a terrible bottleneck. When the pinch begins to come; when the wife, lacking faith, courage, and vision, looks ahead and sees that *she* must suffer loss and supply courage for a new "babe in the truth," her fine resolves become as weak as boiled macaroni.

The Bible study had been so full of blessings at the Doring home. Cam shook his head again and again as the young minister answered every question he asked. Suddenly, out of the stillness he said, "Marcia, it is *truth*. I see it now as plain as day! It's beau-

tiful. Now, dearest, we can walk together. The Lord will help us!"

"Oh, Cam!" cried Marcia. "You don't suppose you'll lose your job, do you? If you do we'll lose everything we've got!"

He turned and looked at his wife searchingly. It was as though he said silently, "So—you value the car, the house, and the furniture more than you value *me*. I'm faced with eternal issues; you'll lose me for eternity. Does that matter?"

But he did not say it. There was a deep silence for a long moment. Then he got up and looked at the young minister strangely.

"Marcia's right. My job is a key position with good pay. I've worked

a long time to get it. I guess this religion is just not for me."

And he strode out of the room. The golden moment had slipped away. And Marcia continued to weep and beg people to pray for Cam. "He'd make such a *good* Adventist. He studied with the minister for a while, but some way he just lost all interest."

Ah, Marcia, what are *things*? Just assemblages of matter, for this convenience and for that, yet all will be destroyed when the elements melt with fervent heat. But Cam—Cam could live forever. Perhaps the apostle John meant this when he wrote, "Love not the world, neither the things that are in the world." How can anyone love the world when a



HAROLD M. LAMBERT

When married people study the Bible together, the attitude of the wife often is decisive in influencing the husband either for or against the truths of God's Word.

human soul is at stake? Even Jesus in His prayer for His disciples said, "Father, I will that they also, whom thou hast given me, be with me where I am." And the deeply knit love of a wife for a husband should be such a love as this. Her daily prayer should be "Father, I will that he also whom Thou hast given me be with me where I am." We all know that the love beyond compare that our Saviour has for His church is compared to the deep love of a husband for a wife.

"Let all see that you love Jesus and trust in Him. Give your husband and your believing and unbelieving friends evidence that you desire them to see the beauty of truth."—*The Adventist Home*, p. 349.

Carl's Sad Experience

"I've decided to be baptized, Martha," Carl said suddenly. His eyes looked bright, but there were strained lines around his mouth. His eyes turned full on his wife's face, searching it for something he feared he would find. And he did find it. "Carl," she cried, almost in panic, "you'll lose your job! You *know* you will, and what will we do?"

The minister was stunned. He sat for a moment looking at the two gazing at each other in their pleasant living room. He had labored long, presenting the urgency of stepping out by faith, and of being a united family in belief and in worship. This was what Martha had begged him to do.

Carl White had expressed fear to young Elder Boyle that he might lose his job. He had told him that lapses of payments might make them lose their home. But the truths were so undeniable, so compelling, that Carl too longed to have his "name written there, on the page white and fair." One sermon had been on making a covenant by sacrifice. If a man considers his job, his possessions, his habits, of more value than Christ, then he is unworthy.

Carl had been told that he might suffer privations and perplexities. But he was encouraged by the psalmist's statement: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25).

And now, here they were at the golden moment; the moment when Carl, as seeing Him who is invisible, had caught the vision of ineffable beauty. And she, who had claimed to *want* him to go all the way, was making the load harder.

She should have said, "Oh, Carl, thank God! Thank God! It does not matter what we will have to go through; our love will endure. We will see it through together." Her de-

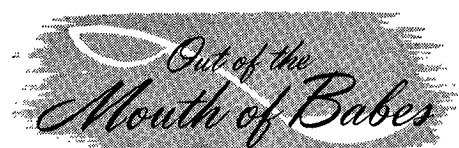
sire for his salvation should have been so great that the material things would have been relegated to their proper place—far beneath the eternal values of the decision he was making.

But in this case the spell was broken. For a few minutes Carl measured his wife in a silence freighted with emotion. One could almost feel the conflict of evil and good in the lovely living room. The minister looking on could only pray.

"Why, I thought—" Carl began, still looking at the face of his wife, "I thought—" But he did not tell what he thought. He turned to the minister.

"She's right, Pastor. I can't. I'd be sure to lose my job, for they won't hire an Adventist in our plant. We're too involved. Maybe later." That was 40 years ago. There has never been a "later." She still solicits people's prayers in meeting that her husband may come into the truth. "He *could*, now," she states plaintively. "He is retired. We have plenty. The children are reared. But he doesn't seem to be interested any more," she finishes lamely.

One wonders what might have happened if she had not been the stumbling block that poignant evening 40 years ago. Life would have been so different. Her attitude at the crucial moment would have opened the very



"What Is a Christian?"

I was studying the Morning Watch and the Sabbath school lesson one morning when I looked at my four-year-old son and wondered what he would be when he grew up. So I asked him. "An ambition man," he replied. Then I asked him some further questions. "What do you want to be for Jesus?"

"A Christian," he said.

"What is a Christian?"

"I don't know."

"What does a Christian do?"

"Go to church."

"What else does he do?"

"Not eat pork."

"What else?"

"Do the right thing."

My heart was so warmed and thrilled at his answers, I didn't ask any more questions, but just looked at him and said, "Bless your little heart!" He smiled. Although he said he didn't know what a Christian was, his answers showed he sensed something about the word "Christian" and connected it with the things he should do and not do. By the grace of God, may I so live that my life may tell my children what a real Christian is.

LAURA MAE WIMBERLY

gates of heaven to him. Perhaps now they are closed forever—to *both* of them. For whosoever loveth "houses and lands more than Me is not worthy of Me."

Long ago I was telling their little boy stories of heaven. I told him of the river of life, the tree of life, and of the tame and wonderful animals. I told him of the lovely city where little children will be playing, happy and safe. His eyes danced with joy as I portrayed its beauties in language he could understand. "And you can be there, Billy," I told him. "You can be there if you love Jesus and are a good boy."

He sighed. "I don't b'lieve I'll go, though," he told me. "I b'lieve I'll stay here with daddy. See—he won't have time t'go. He hasta work."

A woman came face to face with the fact that her husband was under deep conviction. He had read the books she left lying around, and he told her of his desire. They had a lovely home. She had every convenience and many luxuries. That day she came face to face also with her ugly, selfish self. She realized to her horror that *she did not want* her husband to become an Adventist if it meant she must give up the loveliness with which she was surrounded.

"I began to fast and pray," she said, her dark eyes mirroring her zeal and love for truth. "My husband went on a business trip. I got up in the morning and prayed and fasted and read the Bible and the *Testimonies*. While the children were at school I prayed continuously. When my husband came home I had the victory. I met him at the door, with such a depth of love and adoration as I had never felt before. I knew then that his soul was so knit with mine that I wanted him too to know Jesus and to be in the kingdom of heaven.

"'Oh, Val!' I cried, 'I don't care what happens! Only be an Adventist, my darling. I'll give up everything! I'd live in one room!' His face seemed to glow with love. 'You would, my darling? You would? You love me that much? Then I can endure, if you're with me, for I know that God will be with us even to the end.'"

They *did* lose much in the way of material things. His big job in the corporation went the way of the world. But they gained more. Every child they have is an ardent worker for God. They moved immediately to a college, and Val took a great deal of Bible in addition to his university degree. He is now a minister of God, ardent and urgent in calling people away from the love of the world.

Conversions such as this can be won with prayer and fasting.

[End of Series]

From the Editors



"Too Near My Price"

The eminent American clergyman Harry Emerson Fosdick tells this story in one of his books: "During the Civil War a Yankee commodore was put in charge of a blockade on the Mississippi, with strict orders to allow no cotton to pass down the river. Speculators hoped to release their cotton by bribing the commodore. They promised him a price to let two barges through. He refused. They raised the price, and he answered with a sharp 'No!' They raised it again. The commodore leaped from his chair and seized his tempters by the collar. 'Out with you!' he shouted. 'You are getting too near my price!'"

The story underlines a well-known fact—most people can be bought for a price. Achan's price was "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight" (Joshua 7:21). Gehazi's price was "a talent of silver, and two changes of garments" (2 Kings 5:22). Judas' price was "thirty pieces of silver" (Matt. 26:15).

"The greatest want of the world is the want of men [and women] . . . who will not be bought or sold" (*Education*, p. 57). With Christ in control of the life, every Christian can be a person whose price is too high for the enemy to meet. But when temptation seems strong, try the commodore's successful method, also used by Joseph anciently. Shout, "Out with you!"

K. H. W.

A Misunderstood Editorial

In the October 29 REVIEW we discussed statements made by the two national parties and their Presidential candidates on current church-state issues. Some of the letters we have received indicate that the editorial was misunderstood. One correspondent charged that we had committed a mortal sin for which the possibility of divine forgiveness was a matter of doubt! Another branded it as a sign of the times, as evidence of a falling away from the faith. A brief note of explanation is in order.

The editorial set forth, in response to inquiries, what we thought to be a fair picture of what both candidates had said on Federal aid to parochial schools and on religious exercises in public school classrooms. If the editorial seemed to be "for" one candidate and "against" the other, it was simply because one of the two had placed himself more explicitly on record on these matters. The editorial did *not* intend to take sides for or against either candidate. It simply called attention to the fact that the candidates themselves had stated their positions. The editorial did *not* intend to tell anyone how to vote. Nor did it imply that the church-state matters discussed were the *only* issues to be considered in making a choice between the candidates. The editorial was *not* politically motivated.

Why, then, the editorial? Seventh-day Adventists have always been staunch defenders of the principle of the separation of church and state, and have considered it appropriate to discuss this subject both from the pulpit and in church publications. Why should it be considered virtuous to remain silent on such matters during a Presi-

dential campaign in which the candidates themselves made campaign issues of them?

If this editorial was, indeed, a covert attempt to persuade our readers to vote for President Johnson, as some have charged, it would inevitably follow that we also would have voted for him. But—we did not!

R. F. C.

Sartre's No to Nobel

Jean-Paul Sartre, the "pope of existentialism," caused somewhat of a stir not long ago by refusing to accept the 1964 Nobel Prize for Literature. The 59-year-old French writer and philosopher declined the honor (and the \$53,000 that accompanies it!) on the ground that the award would make it impossible for readers to evaluate his writings strictly on their own merits. Knowing that the Swedish Academy had honored him, readers would be prejudiced in favor of his writings and would be more inclined to accept their message. "It is not the same thing if I sign Jean-Paul Sartre or if I sign Jean-Paul Sartre, Nobel Prize winner," said the famous author. "A writer must not accept official awards because he would be adding the influence of the institution that crowned his work to the power of his pen. That is not fair to the reader."

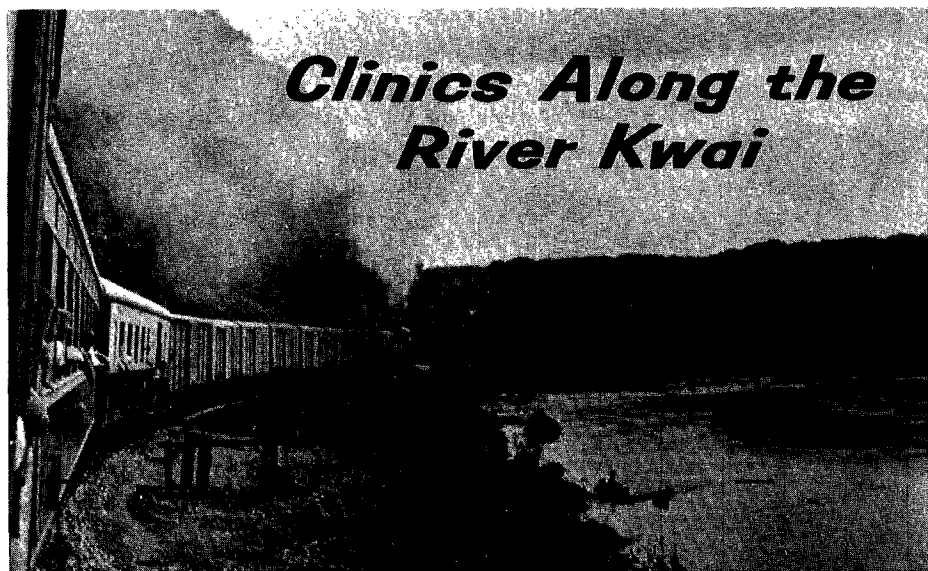
Whether Sartre's position is correct might be debated. That it is controversial is not surprising, since both his life and philosophy have created controversy. Certainly his atheistic existentialism, while acceptable to a large segment of the scientific and intellectual world, has given high blood pressure to many a Bible believer. In Sartre's philosophy there is no God. Thus, he wrote in his book *Being and Nothingness*: "Man can will nothing unless he has first understood that he must count on no one but himself; that he is alone, abandoned on earth in the midst of his infinite responsibilities, without help, with no other aim than the one he sets himself, with no other destiny than the one he forges for himself on this earth."

We respect Sartre for his intellectual and literary gifts, but we disagree sharply with his atheistic views. Man is not alone upon earth. He has not been abandoned. While he must will and make choices, he need not depend merely on his own wisdom; divine aid is available to help him choose wisely. So far as his destiny is concerned, man has something better in store than mere temporal existence. He can live forever! He can enjoy the companionship of holy angels. He can walk the golden streets of the New Jerusalem. This we learn from a Book whose message is self-authenticating. It needs no endorsement from a literary academy or from a church. Its power comes not from endorsements, but from its Author.

How thankful we are for the Bible's wonderful message—a message of hope that stands in sharp contrast to the existentialist theme of despair; a message that fills life with beauty and meaning; a message that has power to elevate men and women, to prepare them for their eternal destiny as sons and daughters of God. Let this message of salvation and hope go forth with new power to grip the minds of all who in their search for answers to the human predicament have hitherto found nothing better than the dismal philosophy of Sartre.

K. H. W.

Reports From Far and Near



The "death railway" along the River Kwai, by which several doctors from the Bangkok Sanitarium and Hospital set out on a dental-medical expedition.

Medical Safari in Thailand

By James M. Crawford, D.D.S.
Bangkok Sanitarium and Hospital

WE WERE happily surprised when our train puffed out of Bangkok exactly on time, on our way to conduct medical-dental clinics along the River Kwai.

At one of the 32 stops a competitor came aboard—an aggressive medicine man with strings of pills draped around his neck and a small bag in his hand. He claimed with a degree of convincing authority that he had the cure for colds, asthma, appendicitis, toothache, or whatever might be the current ailment of any passenger. He sold a few pills and then obligingly climbed off at the next station.

After eight hours of tagging along behind the little wood-burning locomotive, which paused to rest every three and a half miles or so, we were glad to change our mode of conveyance at the small town of Wang Po. Here we transferred our luggage, which consisted of approximately 25 bundles, to a small "long-tailed" boat, which was waiting on the river about half a mile from the railway station. Word had preceded us that free medical-dental help was coming, and many in Wang Po were expecting treatment. However, it was Friday afternoon, and the place where we planned to spend Sabbath was another two hours' travel up the river.

During World War II the Japanese supervised the construction of the "death railway" on the banks of this historic

river. Here more than 20,000 men lost their lives because of malnutrition, disease, cruelty, overwork, and lack of care. Now it was our privilege to go help some of those survivors who had been mistreated 20 years ago.

We spent the Sabbath day in the verdant jungles observing the miracles of nature. We caught a glimpse of a wild peacock, and explored a cave that rivals Carlsbad Caverns in beauty though not in size. Later in the day we were surprised to see boats coming in our direction, both up and down the river. Somehow the word was around, and we started clinics at sundown.

Malaria is a common problem, particularly with children. Tonsillitis, backache, toothache, anemia, and parasites were among the many and varied problems. Our little raft house became a buzzing hospital with injections, tooth extractions, instructions in better health and hygiene, and consultations. Before we knew it the crowd had dispersed, one boat at a time, and we were sterilizing instruments when somebody noticed that it was after ten o'clock.

Sunday morning we were off to the next village, where we were expected. Many patients came with varying problems. They had provided us with sleeping quarters.

A surgeon caught without a scalpel is in

a difficult situation, but Dr. Roger Nelson performed several minor operations with a sterile razor blade and needle holder, since one roll of instruments had been forgotten at the hospital.

This little village of approximately 3,000 inhabitants, we found, had no doctor, nurse, hospital, or medical care. We could have spent the full week there, but others were expecting help. So, with an ache in our hearts, and after two 4-hour clinics, we had to tell them "no more," wave good-by, and move on to Sangklaburi, our destination.

Here our friends the Baptists have a small hospital. They had asked us to come up and hold medical-dental clinics in the nearby Maun and Karen villages. We were thrilled at the response. Though people were shy about being first, it was always a problem to get away when it was time to go.

In one village a small boy was examined. About the size of a nine-year-old, he proved to be 18. After further tests Dr. Ethel Nelson diagnosed the case as thalassemia. She also gave instruction and advice on the case to the laboratory technician, who had been trained on the job at the little hospital. At another place we saw a woman who had stepped on a nail. Her treatment had been to remove the nail from the board and tie it around her ankle with a string.

Soon it was time to start back down the river. In the drenching rain we donned our ponchos and started home. On our way back down the river we stopped to remove sutures and check on our patients. We were surprised that in only three or four days the river had risen ten feet. We were welcomed again at Wang Po, and stayed in comfort at the hotel that night after holding clinic. Our lodging was "expensive" at two dollars a room, but well worth it.

Mrs. Crawford, our dental assistant, bookkeeper, and secretary, helped the doc-



Dr. James Crawford, dentist at Bangkok Sanitarium and Hospital, examining the teeth of a patient at a clinic along the River Kwai.

tors give literature to each patient. We gave away 380 items of health and Christian literature, and provided 243 people with medical treatment. We extracted 215 teeth and gave away 140 tooth brushes, each along with a lecture on oral hygiene. These brushes, provided by the Women's Auxiliary of Loma Linda, made many a child's heart very happy. We hope they assist these children to good dental health. We were thankful for the quantity of medicine, anesthetic, and supplies donated by the pharmaceutical houses of Bangkok.

At these "clinics" we had no private examining rooms, but always an audience. Many times we could not speak the language of the patient, but tried to understand. No fees were collected, except in the form of abundant thanks. But as we remember the beckoning call of people in need along the bank of the river, and think of the dozens of waving hands as we left each village, we pray that the Holy Spirit will touch the hearts of these dear people to read the messages and learn of the Great Physician.

Part 2

1964 Autumn Council Actions

Campaign Dates for Missionary Periodicals

WHEREAS, The Autumn Council action of 1954 recommended that the promotion of the missionary periodicals *Signs of the Times*, *Message*, and *These Times* be held within the allotted four weeks, and that the special campaign prices for these journals be extended during an additional thirty days; and

WHEREAS, The Autumn Council of 1958 extended the period in which special campaign prices are to prevail, to include an additional month; and

WHEREAS, Further extension of campaign dates or prices tends to conflict with other evangelistic programs and campaigns; therefore

We recommend, 1. That in North America the campaign promotion of the above-named magazines, including those published in foreign languages, be confined to the month of April and that the special campaign prices be restricted to those subscriptions reaching the publishing houses by June 30.

2. That we encourage conference workers, church officers, and church members to give a wider circulation to our fine missionary periodicals.

Bible Correspondence School Applications

WHEREAS, The past drives for Bible correspondence school applications have resulted in wider involvement of our church members in friendly visitation, and

WHEREAS, Thousands of new enrollments have been secured for the Bible correspondence courses of the Voice of Prophecy, Faith for Today, Christian Record Braille Foundation, and the union and local conference Bible schools, resulting in an increasing number of baptisms; therefore

We recommend, 1. That in 1965 the

North American Division goal be one and a half million applications for the Bible correspondence school courses, suggesting that conference and church objective as to the number of applications be a minimum of six per member.

2. That attractive application cards be prepared by the Bible correspondence schools for the Visitation Emphasis Year of 1965, and that our members be encouraged to use them in their everyday work, travel, and social contacts.

3. That plans be laid to reach every home in the dark counties in North America by personal visitation with application cards, or by a systematic mailing of triplex application cards.

4. That wider use be made of the telephone in securing applications, by assigning specific sections of the telephone directory to church members for telephone contacts.

5. That various approaches in visitation, mailing, and telephone contact methods be demonstrated at church rallies and institutes, providing the church members with suggestive canvasses.

6. That in making Ingathering contacts, attention be directed to the Bible correspondence course offer.

7. That the division-wide Bible Correspondence School Enrollment Sabbath on May 22, 1965, be observed in every church and that the church members organize for a systematic visitation program.

Department Promotion and Bible Correspondence School Follow-up

WHEREAS, The denominational plan which provides for conference departmental secretaries to labor among the

churches for the purpose of counseling, instructing, and encouraging the church officers and members in the various departmental church activities and services, has proved to be of inestimable value to our churches; and

WHEREAS, The foreign-language churches in the North American Division, due to language difficulties, are often-times especially in need of the ministry of the conference departmental secretaries; therefore

We recommend, 1. That as much help as possible be provided by departmental secretaries to these ethnic churches through counsel, instruction, and encouragement, in such areas as Sabbath School work, the various types of home missionary service, literature ministry, the securing of Bible correspondence school enrollments, youth and children's activities, and in such other areas as may be indicated by the needs of each particular church.

2. That the foreign-language Bible correspondence school interests be carefully followed up in order that persons who have completed the course, or who manifest a definite interest, may be brought into contact with the local church or pastor.

Prophetic Guidance Correspondence Course

WHEREAS, A good understanding of the place and operation of the prophetic gift as manifested in the life and work of Ellen G. White lays the foundation for confidence and for the fruitful application of the counsels in the life of the church member,

We recommend, 1. That throughout the world field, all members be encouraged to



New York Conference Ordination

During the New York Conference camp meeting at Union Springs, William Schlunt, of the Saranac Lake district (third left), and James Everts, of the Glens Falls district (third right), were ordained to the gospel ministry. Taking part in the service were (left to right): W. J. Hackett, president of the Atlantic Union Conference; G. E. Vandeman, field secretary of the General Conference; R. R. Figuhr, president of the General Conference; and R. W. Moore, president of the New York Conference. Elder Schlunt was killed in a tragic accident not long after his ordination.

JOHN MILTON, Departmental Secretary
New York Conference

take the Prophetic Guidance Correspondence Course and that special efforts be made to enroll all new believers.

2. That division fields not now using the Prophetic Guidance Correspondence lessons be encouraged to press forward with the translation and publication of these lessons, aiming, if possible, to introduce this study course in the major languages during the period of Spirit of Prophecy emphasis.

Listen News Service

WHEREAS, It is our sincere desire to enhance the impact of *Listen* magazine on modern readers, particularly in presenting vital current materials in this fast-moving field, and

WHEREAS, The Temperance Department, the Temperance Department Advisory Committee, the Temperance Quadrennial Council, and the General Conference officers have given favorable study to strengthening *Listen* magazine through the means of a *Listen* news supplement, therefore.

We recommend, 1. That beginning as soon as feasible, *Listen* magazine be supplemented by a newspaper-style semi-monthly *Listen News Service*, and that this proposed news service cover the following subject areas:

a. Current and significant developments concerning alcohol, tobacco, narcotics, and other closely related health topics.

b. Regular feature material regarding the Five-Day Plan to Stop Smoking, some suggestions being as follows: Helpful articles for recent "graduates" of the Five-Day Plan to fortify their continued resolve not to smoke, articles on weight control and other problems faced by those who stop smoking, personal testimonies of those who have quit the habit, question and answer columns, announcements of future major Five-Day Plans.

c. Up-to-the-minute coverage of newsworthy events connected with the temperance activities of the youth in our denominational schools.

d. Newsworthy accomplishments, particularly those dealing with youth of other temperance organizations in helping to deal with problems of temperance, thus enriching *Listen's* appeal to high schools, churches of other faiths, and sympathetic youth organizations, in this way widening *Listen's* service and increasing its subscription potential.

2. That in view of its wider scope, the proposed *Listen News Service* combine the subject matter currently being included in *Activities*, *Narcotics News Letter*, and *Chapter Exchange*, the present yearly cost of these publications to be applied toward increased editorial costs of the *News Service*.

3. That the new *Listen News Service* become a supplement to *Listen* magazine, and that it not under any circumstances be sold singly or by subscription apart from the *Listen* magazine itself.

4. That one subscription price only be established for the new *Listen* with its contemplated thirty issues per year (24 *News Service* issues and 6 magazine issues).

5. That the new *Listen News Service* be introduced in our churches on the scheduled Temperance Sabbath of February 27, 1965.



Bartlett, Ohio, Church Dedication

The Bartlett, Ohio, church was dedicated Sabbath, August 8. Among those who took part in the weekend celebration were four former pastors—E. A. Trumper, Lee Lewis, Marshall Wright, and Darrow Foster. F. W. Wernick, president of the Ohio Conference, gave the Sabbath morning message, and C. C. Weis, of the Columbia Union Conference home missionary department, gave the dedicatory sermon. W. Gifford is the present pastor.

The history of the Bartlett group goes back to 1916, when the F. M. Russell family moved from Zanesville and became the only Adventists in this rural community. They won others, and Sabbath school was held in the members' homes or in the shade of trees. The group was organized as the Stockport church in 1946.

F. W. HUDGINS, Departmental Secretary
Ohio Conference

Greater Health and Welfare Ministry

WHEREAS, The climactic changes of these days of crises and trouble have increased the tension of modern living, intensifying existing human problems and creating new ones, and

WHEREAS, There are persons everywhere with deep, unmet needs, physical and spiritual—the sick, the poor, the orphaned, the widowed, the brokenhearted, members of broken homes, those in the grip of evil habits, et cetera—and

WHEREAS, Many of these needs can be met effectively through the friendship and helping hand of consecrated Christian welfare workers, and

WHEREAS, The church is to reveal the character and to carry on the ministry of Christ on this earth, extending His love in practical ways to meet human needs, and

WHEREAS, Meeting such needs is necessary to the spiritual health and character development of church members; therefore

Resolved, 1. That a call be sounded to our entire church membership to enlist in personal Health and Welfare services as exemplified by the life of our Lord.

2. That our Health and Welfare services, patterned after the work of Christ, endeavor to provide a complete ministry—physical and spiritual.

3. That our Health and Welfare workers be asked to devote all available time and resources to this type of ministry on behalf of those in need, and especially to visiting these persons in their homes.

4. That conference committees be urged to provide a liberal portion of Ingathering reversion funds for Health and Welfare services which will benefit families of

the communities where these funds are gathered.

5. That the entire church membership be invited to join in helping supply the necessary resources for this Health and Welfare ministry to the community by making the support of the Welfare service a part of the church budget, the family budget, and the individual budget, even at the cost of sacrifice.

6. That we urge all to follow the divine plan for giving to the poor as outlined in Sacred Scripture and in the writings of the Spirit of Prophecy—namely, by giving systematically, proportionately, and regularly, either weekly or monthly, as is most convenient.

7. That to provide a definite channel whereby these offerings for community Health and Welfare service will reach the local church treasury, conferences be asked to include "Welfare Fund" in the listing of local church funds on the tithe and offering envelope.

8. That this welfare fund be used exclusively to help meet the needs of non-Adventist families, inasmuch as other provisions have already been made for a fund to aid the needy in the church.

Health Lectures

WHEREAS, There is great need for a wider knowledge of health principles among our members,

We recommend, That greater use be made of the plan whereby Loma Linda University makes health lecturers available for assignment in camp meetings and other general meetings.

Health Emphasis Week

We recommend, That a Health Em-

phasis Week be conducted in the local church each year, and that material for this week be supplied by the Medical Department.

Health Courses in Churches

We recommend, That the new series of health courses (Home Health Education Series 1 and 2) be used in the churches for the purpose of stimulating interest in healthful living among our church members.

Diet and Food Service

We recommend, That the General Conference be asked to appoint a committee of representative hospital administrators and dietitians to study the further development of the dietary training programs of the Seventh-day Adventist denomination for the purpose of upgrading dietary service in SDA hospitals.

Hospital Insigne

We recommend, That the General Conference Medical Department be authorized to prepare a suggestive Seventh-day Adventist Hospital insignie to be subsequently adopted for use by our medical institutions and personnel.

Types of Nursing Education

WHEREAS, There is an increasing demand for qualified nursing personnel to meet the requirements of the church's expanding medical work, and

WHEREAS, A variety of training programs are necessary not only to meet the needs for qualified personnel on all levels of nursing education and nursing service but also to accommodate the different interests of applicants, therefore

We recommend, That we reaffirm our commitment to the continued operation of the four different types of nursing education programs: associate degree programs, baccalaureate degree programs, diploma programs, and practical nurse programs.

Survey of Nursing Students' Backgrounds

We recommend, That a three- to five-year study be undertaken by the General Conference Medical Department concerning: (a) the background and education of students of nursing, (b) factors which have influenced young people to choose a career of nursing, (c) other pertinent data which may be used as a basis for directing young people into schools of nursing.

Annual Conference Medical Personnel Directory

We recommend, That for the purpose of more effective mobilization of our medical personnel, each conference in North America give study to the possibility of preparing biennially a directory of all medical, paramedical, and nurse personnel within the conference, whether employed by the denomination or not.

Medical Emphasis

We recommend, 1. That renewed emphasis be placed on efforts to acquaint our workers and church members with the work and accomplishments of our medical institutions.

2. That suitable articles on medical work be published in the denominational periodicals.

3. That conference officials endeavor to arrange for personnel from the medical institutions to participate in conference workers' meetings, camp meetings, conference sessions, and other general meetings.

4. That the Seventh-day Adventist Hospital Association support this recommendation and assist in its implementation in every possible way.

Soul Winning Through the Ingathering Program

WHEREAS, Ingathering presents one of the greatest opportunities of the church for missionary contacts, and

WHEREAS, The Lord has given this inspired message, "to all who are about to take up special missionary work with the paper prepared for use in the Harvest Ingathering campaign, I would say: 'Be diligent in your efforts. . . . Search diligently for perishing souls'" (*Counsels on Stewardship*, p. 189); and we are told that through Ingathering "men and women of all classes have been reached, and the name of God has been glorified" (*Christian Service*, p. 167); and

WHEREAS, Ingathering is an important factor in helping us to achieve our "heaven-appointed purpose of giving the gospel to the world in this generation" (*Education*, p. 262); and

WHEREAS, There are vast unentered areas and countries which challenge every

member to new and greater achievements for "all heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness" (*Christian Service*, p. 89); therefore

We recommend, 1. That during the Week of Prayer, a time when the church members are led to a deeper consecration, dedication to Christ in service be held before our believers as an expression of their devotion.

2. That every conference and church emphasize Ingathering as personal evangelism with opportunity to make every call a missionary contact and to leave an impression favorable to our sacred cause.

3. That the new five-minute tapes "The Cry of the Heart" and "Thirteen Now," presenting actual experiences of persons won through Ingathering, be used widely to inspire our members to Ingathering participation in visiting homes, offices, and shops.

4. That we direct the attention of the believers to the free services now offered in the Ingathering magazines for North America, which help to make every home contact a missionary adventure, with soul-winning possibilities.

5. That churches conduct an Ingathering training program for giving members a better understanding of Ingathering and for improving their skills.

6. That church members be urged to do thorough work for the Master by calling back when people are not at home at the first call.

7. That plans be laid to contact each year additional business and professional leaders, thus building up our business donor lists, and giving us wider opportunity to present to influential community leaders our worldwide humanitarian work.

8. That in order to avoid annoyance to the public or misunderstanding between churches and conferences we request conference and church leaders to adhere strictly to territorial lines as outlined by the union and conference administration, and that before the campaign is launched, close consultation on this matter be held between the churches in the same city and with leaders of our institutions in order to ensure territorial integrity.

9. That unions and conferences in North America aim toward the \$6 million mark in Ingathering this year, encouraging churches to increase their efforts over last year.

10. That each of the other world divisions join with North America in setting higher Ingathering objectives for the coming year, training and leading more church members into active Ingathering service.

11. That the unions and conferences and churches in each division throughout the world endeavor to make the coming Ingathering campaign the best in our history in missionary contacts, in funds raised, and in souls won.

Cost of Ingathering Supplies in the North American Division

We recommend, In order to maintain a more effective control over the ordering of Ingathering supplies, and to encourage a more careful use of materials, that beginning with the 1965-1966 campaign the cost of all Ingathering magazines, supplies,



At Ninety-eight

Mrs. Minnie Wineteer Nelson of Los Molinos, California, celebrated her ninety-eighth birthday on February 4, 1964. The REVIEW has been her companion for many years. She reared seven children, five of whom are still living and loyal to the Advent message. One daughter served in India for 15 years, and a granddaughter is head nurse in the Karachi Hospital in Pakistan. Her mind is still clear, and her Bible is precious to her. Her eyes are growing dim, but she can repeat long chapters memorized in her youth. She is looking forward to that day when Jesus will come and youth will be hers forever.

MRS. RAY HORNER, R.N.

and materials be shared on the following basis: General Conference, 85 per cent; conference ordering supplies, 15 per cent.

Church Reading Fellowship

WHEREAS, We are living in a time when our people need to be more firmly established in the Adventist message and be able to explain to others the basic truths as held by the church, and

WHEREAS, Our people could be strengthened spiritually and apostasies greatly reduced by an organized program of reading our books; therefore

We recommend, 1. That our churches be encouraged to adopt a concerted reading program to be known as the Church Reading Fellowship.

2. That the local church select the volume, and the home reading assignment be made by the pastor or the church elder from Sabbath to Sabbath.

3. That for 1965 and 1966 the selection be made from Spirit of Prophecy books.

4. That churches consider the possibility of connecting this reading program with the prayer meeting.

5. That this program be launched if possible at the time of the year end workers' meeting in the local conferences.

6. That in North America the program commence with *Life at Its Best*, the 1965 missionary book of the year, comprised of *Ministry of Healing* chapters.

7. That the Spirit of Prophecy Committee of the General Conference be requested to promote this program by providing lists of suggested books and appropriate reading guides.

Bibles—Purchase and Supply

We recommend, That the Spring Council action of 1948, as found on page 50 of the *Publishing Department Policies* booklet, 1963 edition, be amended to read as follows:

"We recommend, That our denominational publishing houses stock and catalog such Bibles as may be agreed upon in counsel with the Book and Bible Houses, and that Bibles stocked and promoted by the Book and Bible Houses be purchased exclusively from our denominational publishing houses."

Serving on Boards of Institutes for the Prevention of Alcoholism

WHEREAS, The setting up of the various National Committees for the Prevention of Alcoholism and the International Commission for the Prevention of Alcoholism has attracted the attention and the interest of many prominent men and women who have assisted in the establishment and conduct of Institutes of Scientific Studies for the Prevention of Alcoholism and in promoting and fostering of a new Total Abstinence Movement, the influence of which has been far reaching; and

WHEREAS, This has given our division, union, and local conference temperance secretaries, as well as many of our educational and medical workers, an opportunity to participate in a nonsectarian and a nonpolitical organization that is dedicated to a cause in which we can participate, and wholeheartedly endorse, and support; and

WHEREAS, Such participation gives our workers an opportunity to become ac-

quainted with many fine men and women who are prepared to stand shoulder to shoulder with them in the promotion of an aggressive temperance program throughout the world; therefore

We recommend, That where temperance secretaries and others are invited to serve on the boards or committees of Institutes for the Prevention of Alcoholism, the organization concerned be encouraged to arrange for such participation on the part of its personnel.

Religious Liberty Emergency Reserve Fund

WHEREAS, There is need for a reserve fund in the conferences to care for religious liberty emergencies,

We recommend, 1. That each conference plan to set up a Religious Liberty Emergency Fund of up to \$10,000 to care for local religious liberty problems.

2. That in order to provide this fund, the conferences annually retain up to 10 per cent of the Liberty commitment and offering until the emergency fund limit set by the conference committee has been reached.

3. That after this emergency fund has been built up to its stated limit, all money received in the Liberty commitment and offering be used either to pay for the *Liberty* magazine list of the local conference, or as a contribution to the General Conference Large City *Liberty* Magazine Fund.

4. That this fund be maintained according to the formula, out of the Religious Liberty commitment and offering each year.

5. That this fund be available for religious liberty emergency litigation, religious liberty advertising, and other emergency religious liberty expenses.

Fifty Per Cent Increase in Sabbath School Offerings for 1965

In view of the blessings of the Lord upon His people, and the opportunities for advance even in difficult times, it was—

VOTED, That we undertake to increase our Sabbath School offerings by 50 per cent in 1965, and encourage all our people to join us.

Branch Sabbath Schools and Vacation Bible Schools for Foreign-Language Groups

We recommend, That the Sabbath School Department promote the organization of Branch Sabbath Schools and Vacation Bible Schools for children and adults from foreign-language homes, and that suitable literature for these areas be provided where a sufficient interest is indicated.

Sabbath School Quarterlies for Foreign-Language Groups

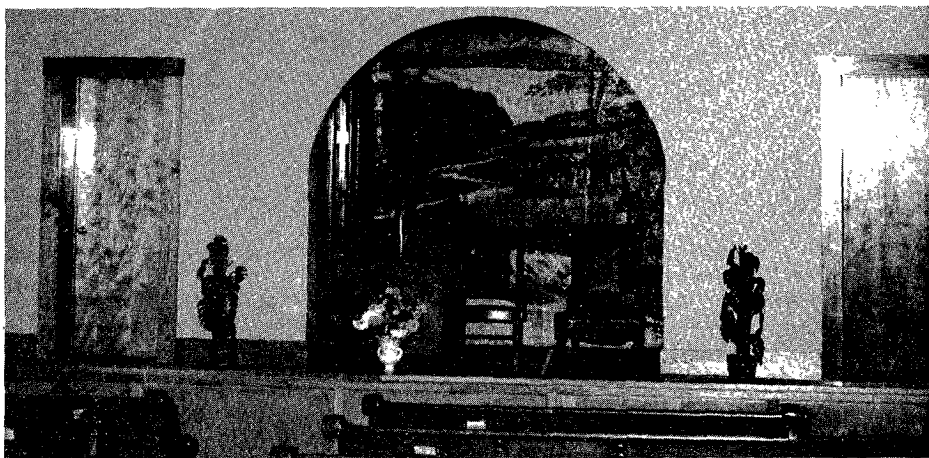
We recommend, That in the preparation of *Sabbath School Lesson Quarterlies* for use by foreign-language groups in North America the Pacific Press be requested to include, if possible, the notes, sources, et cetera, the same as in the English edition.

Foreign-Language Bible Correspondence Lessons

WHEREAS, Certain adjustments seem necessary in the recommendations governing the operation of the foreign-language work in North America.

We recommend, 1. That the plan be adhered to whereby the Voice of Prophecy serves as the coordinating agency for the foreign-language Bible correspondence courses, in counsel with the North American Missions Committee, with the added proviso that where there are areas in which Faith for Today can carry on the work of foreign-language Bible correspondence schools more economically, these two organizations, Faith for Today and the Voice of Prophecy, together with the North American Missions Committee, work out the details of the operations in such a way as to avoid conflict or duplication of effort.

2. That, in developing these foreign-



Butler, Pennsylvania, Church Dedication

The Butler, Pennsylvania, church was dedicated recently. Participating in the service were D. W. Hunter, Pennsylvania Conference president; C. W. Kunkle, local elder; D. M. Ingersoll, conference MV secretary; and R. A. West, pastor. A baptism followed. This sanctuary, dedicated free from debt, represents a significant accomplishment on the part of its membership of only 26.

R. A. WEST, Pastor

language courses, the regular procedures be followed of using only such courses as have been authorized.

3. That instead of a "standard course of 24 lessons," we authorize the responsible agency to prepare and translate the courses, making such adjustments as may seem advisable in order to meet the needs of ethnic groups; it being understood that all Bible correspondence courses be approved by authorized reading committees prior to publication.

Evangelism for Winning Foreign-Language Groups

We recommend, That the following plan be adopted for expanding our evangelistic outreach among the foreign-language population in North America:

1. That where practicable, our conferences arrange for foreign-language radio broadcasts in their populous centers, with follow-up by Bible correspondence courses.

2. That the influence of Bible correspondence courses in the various languages be extended through the efforts of ministers, colporteurs, and members; and by publicizing such courses through the radio broadcasts and by newspaper advertisements.

Visitation Evangelism

WHEREAS, Inspired instruction declares that "house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done" (*Evangelism*, p. 431); and

WHEREAS, Visitation evangelism is the master key to finding the souls interested in the truth, in city, suburban, and rural homes, and remembering that "many are on the verge of the kingdom, waiting only to be gathered in" (*Christian Service*, p. 143); and

WHEREAS, In this time when prophecy focuses on the fast approaching end and challenges every Seventh-day Adventist church to take part in a great visitation campaign; therefore

We recommend, 1. That visitation evangelism, using the slogan "Care Enough to Call," be emphasized in our churches and conferences throughout the world during 1965.

2. That the new Home Missionary Department film on visitation evangelism, *Whatever Happened to Bob Brown?* be used to give impetus to the visitation program and instruction in visitation approaches.

3. That the Home Missionary Department undertake to devise yet more effective methods of personal evangelism to be adapted by the conferences in North America and overseas to fit their needs with the aim of utilizing all the soul-winning talents of the lay membership.

Promotion of Offerings

VOTED, That proper encouragement be given to bringing before our people the promotion of tithes and offerings, and that we ask the 1965 Spring Council to draw up a series of suggestions in so doing.

Publishing Department Recommendations

Small Literature Program—North American Division

We recommend, 1. That the conferences of the North American Division be en-



Ozark Academy Opens Residence Hall

Open house for I. M. Evans Hall, new girls' residence for Ozark Academy, was held Sunday, September 20. I. M. Evans served as president of the Arkansas-Louisiana Conference and chairman of the academy board from 1953 to 1963.

Others participating in the program, in addition to Elder and Mrs. I. M. Evans, were L. C. Evans, president; H. W. Klaser, secretary-treasurer; R. A. Nesmith, educational secretary—all of the Southwestern Union Conference; W. B. Robinson, secretary-treasurer of the Oklahoma Conference; P. I. Nosworthy, secretary-treasurer, and H. J. Carubba, church development secretary of the Arkansas-Louisiana Conference; J. J. Swinyar, principal of Ozark Academy; and R. E. Callicott, member of the conference executive committee.

O. D. WRIGHT, President
Arkansas-Louisiana Conference

couraged to adopt the Literature Crusader Corps plan.

2. That this program for small literature distribution be organized in each church as soon as possible.

3. That the Literature Crusader Corps be organized under the direction of the Publishing Department.

That these workers be known as Literature Crusaders, and the sales groups in churches be known as Literature Crusader Corps, and that the leader of the Literature Crusader Corps be designated "captain." (It is suggested that a Corps consist of a captain and from two to six members.)

4. That the Corps captains be selected by the Publishing Department and that the conference publishing committee give final approval to the captains selected.

5. That the duty of the Corps captain be to aid in the training and recruiting of Corps members, to foster the spiritual interests and provide leadership to the members of his Corps, to order all small books and magazines and collect the monies from his workers and remit the same to the Book and Bible House and/or the Home Health Education Service.

6. That the plan of finance be as follows:

a. The discount schedule on all subscription magazine single copies shall be 40 per cent.

b. Ten per cent of the retail price on single copy sales shall be held in reserve in the publishing houses as a fund from which partial remuneration may be given to the leaders of the Literature Crusader Corps.

c. The publishers shall contribute up to 2½ cents per copy to the Crusader Leadership Fund on all single copy and magazine subscriptions sold by Crusader Corps leaders, Corps members, or literature evangelists working under the Corps plan.

d. Our publishing houses are requested to provide a series of small books for this special Crusader program. These shall be made available at 40 per cent discount and 10 per cent of the retail price shall be

held in reserve by the publishing houses for Leadership Fund, plus a leadership subsidy by the publishers on the same basis as now provided on hard-bound subscription books.

e. These Leadership Funds shall be held as trust funds and shall be disbursed by the publishing houses to the union Home Health Education Service or Book and Bible Houses, as outlined by the union committees.

f. The captains shall be paid from the Crusader Corps Leadership Funds, created by the 10 per cent differential on both the magazines and small books, plus allowance on the magazines (paragraph c), plus the leadership subsidy on all small books sold by the Corps (paragraph d).

7. That when the total work of a Crusader Corps, including the work of the Corps captain, fulfills the requirements in hours and deliveries as set forth in the policy for regular literature evangelists, the Corps captain shall be entitled to the full benefits outlined in the Literature Evangelist Benefit Fund policy.

8. That funds set up under the 10 per cent differential shall be held in trust for the fields. Funds which accrue under the 2½ cents per copy, as provided in paragraph c, shall be available for use by the fields at any time. However, during any three-year period, any unused portion of the funds which accrued during the first year shall revert to the publishing house.

We recommend, That this plan supersede the present Auxiliary and Magazine Leadership policies, as set forth on pages 76-78 and pages 117, 118 of the General Conference *Publishing Department Policies* book.

Temperance Membership Fees

We recommend, That effective January 1, 1965, the following revised financial plan for the division of temperance funds be followed in the United States:

1. All membership fees (except junior or student membership fees) shall be used within the church or the local or union conference, as may be determined by the

respective union conference committees.

2. Junior membership fees shall remain within the local conference. The conference temperance secretary shall continue to order *The Winner*, honor scrolls, temperance pins, pledge cards, and membership cards for the pupils, and *Listen* subscriptions for the teachers, as heretofore.

3. Twenty-five cents of the \$1.00 student membership fee shall remain in the school chapter for its temperance activities, and 75c shall be forwarded to the national office of ATS to be used for supplying *Listen* magazine to student members.

Temperance Day Offering

We recommend, That the World Temperance Day offering be divided as follows in the United States:

Church	25%
(To revert to conference if not used within a year)	
Conference	20%
Union	5%
American Temperance Society	40%
International Temperance Assn.	10%

Missionary Book for 1966

We recommend, That the \$1.00 missionary book for 1966 be published by the



Dr. Willis G. Dick left Los Angeles, California, September 30, returning to Penang after furlough. Sister Dick plans to follow her husband soon. Dr. Dick serves as a physician in the Penang Sanitarium.

Miss Sue Carol Vestal, of Madison, Tennessee, left Miami, Florida, October 13, for Trinidad. Miss Vestal is to serve as a nurse in the Port-of-Spain Community Hospital.

Dr. and Mrs. Sydney E. Allen, Jr., and four children left San Francisco, California, for the Philippines, October 15. Sister Allen's maiden name was Donna Lee. Brother Allen has accepted a call to be chairman of the Bible department in the Philippine Union College.

Dr. and Mrs. Arthur A. Ewert, D.D.S., and child, of Rancho Cordova, California, also Dr. Ewert's mother, Mrs. Elna Ewert, sailed from New York City on the *M/S Weissenfels*, October 15, for Tripoli, en route to Libya. The name of Sister Ewert prior to marriage was Yvonne Louise Miller. Dr. Ewert is to be a dentist at the Benghazi Hospital.

Mr. and Mrs. Harold A. Larsen and two children, of Camino, California, sailed from New York City on the *S.S. Robin Goodfellow*, October 15, for Africa. Sister Larsen's maiden name was Lavonne Joyce Miller. Brother Larsen has accepted appointment as a teacher in the Kamagambo Training School, in Kenya.

Elder Weldon H. Mattison and two

Southern Publishing Association, it being understood that this book will be a full-message book written by Elder W. A. Fagal of Faith for Today.

Overseas Spirit of Prophecy "Book of the Year"

We recommend, That the plan for a Spirit of Prophecy "Book of the Year" in the overseas divisions be reaffirmed to encourage a large circulation of these books not only among our own church members, but also among the public.

Denominational Books to Public Libraries

We recommend, That the plan (Autumn Council 1947) for donating denominational books to public and institutional libraries be renewed for another period of five years.

Spring Meeting—1965

VOTED, That the Spring Meeting of the General Conference Committee be held April 13 to 15, 1965, in Takoma Park, D.C.

Autumn Council, 1965

VOTED, That the Autumn Council of the General Conference Committee be held October 20 to 25, 1965, in Takoma Park, D.C.

children, Carol and Stephen, sailed from Seattle, Washington, on the *S.S. Java Mail*, October 17, for India. Sister Mattison and Nancy left Los Angeles, California, on October 28, for Hong Kong. They will join the rest of the family on board ship at Hong Kong, going on to India. The family is returning after furlough. Sister Mattison's name before marriage was Clara Hester Moore. Brother Mattison will continue to serve as Ministerial Association secretary for the Southern Asia Division.

Mr. and Mrs. George H. Fisher and two children, of Ozark Academy, Gentry, Arkansas, left San Francisco, California, October 26, for Indonesia. Sister Fisher's maiden name was Ella Johanna Olderbak. Brother Fisher is to serve as president of the Indonesia Union College, Bandung, Java.

Alma Binder left New York City on October 20, returning, after furlough and leave of absence, to Addis Ababa, Ethiopia. Miss Binder is director of the nursing school and services in the Empress Zauditu Memorial Hospital.

Mr. and Mrs. David B. Dunkin and two children, of Boulder, Colorado, left New York City on October 20 for Ghana, West Africa. Sister Dunkin's maiden name was Sharon Lou Hiscox. Brother Dunkin has accepted a call to teach in the Agona Teacher Training College at Ashanti.

Dr. and Mrs. Waldo W. Stiles left Miami, Florida, on October 21, for Quito, Ecuador, returning after furlough. Prior to marriage, Sister Stiles's name was Virginia Lee Harris. Dr. Stiles will continue as medical director of the American Clinic.

Eula Mae Gunther, of the Bronx, New York, left on October 23 from New York

City en route to Ghana. Sister Gunther has accepted appointment to serve as a science teacher at the Asokore school, at Koforidua.

Elder and Mrs. Thomas A. Davis and three children left Los Angeles, California, for the Philippines, October 25, returning after furlough. Sister Davis' name before marriage was Margaret Penner. Brother Davis is to continue for a time as an editor in the Philippine Publishing House at Manila. The family will then proceed to India, where Brother Davis is to serve as an editor in the Oriental Watchman Publishing House, at Poona.

W. R. BEACH

Chaplains on the Move

By J. R. Nelson, Director
GC National Service Organization

Seventh-day Adventist military and civilian chaplains move periodically to new assignments, and it is time again for an up-to-date report on their assignments:

Air Force

Chaplain (Capt.) William S. Hall
Box 17, LMTC
Lackland Air Force Base
San Antonio, Texas
Chaplain (Capt.) Wayne C. Hill
6100th Support Wing, Box 2379
APO 323, San Francisco, California
Chaplain (Capt.) Christy M. Taylor
(PGBX)
Eglin Air Force Base, Florida 32542

Army

Chaplain (Major) Glenn I. Bowen
Hq. U.S. Army Hospital
Fort Ord, California
Chaplain (Major) John E. Keplinger
Hq. USAMTC
Fort Sam Houston, Texas
Chaplain (Major) Earl T. Lee
35th Eng. Bn.
Office of the Chaplain
Fort Lewis, Washington
Chaplain (Major) Joseph T. Powell
Office of the Chaplain
62d Signal Bn.
Fort Bragg, North Carolina
Chaplain (Capt.) Richard Sessums
Hq. 3d Recon. Sqd., 2d Armored Cav.
APO 114, New York, N.Y.
Chaplain (Capt.) Ralph Workman
U.S. Army Garrison
Fort Benning, Georgia
Chaplain (Major) Carl R. Holden (Active Reserve)
11247 Norwood Avenue
La Sierra, California

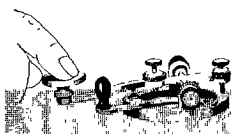
Navy

Lt. Norman Goodwin, CHC, USNR
3d Marine Div. (Rein.)
Fleet Marine Force
c/o FPO, San Francisco, California
LCDR Robert L. Mole, CHC, USN
Office of Regimental Chaplain
1st FSR, FMF
Camp Pendleton, California
LCDR Davis A. Thomas
U.S. Naval Hospital
Oakland, California

Civilian Chaplains

Elder Hollis Anderson
2710 Elyssee
San Diego 23, California
Elder Sylvester O. Francisco
Johann Klotz Strasse 13 (Niederrod)
Frankfurt/M, Germany
Elder Thomas Green
1101 Kingwood Drive
Takoma Park, Maryland
Elder Chester Jordan
615 West Ashby Place
San Antonio, Texas
Elder Harold E. Kurtz
Route 1, Box 374A
Belton, Texas

Parents of youth in military service should keep this list for reference. It may be that your son will be assigned to a base where one of our chaplains is stationed. A chaplain is always ready and willing to give spiritual aid to our youth.



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Kirk

► Rafael Garcia is the new pastor for the Spanish Bay Shore church in the Greater New York Conference. He comes from the Inter-American Division, where he has served as a pastor in the Puerto Rican Conference for 15 years.

► The Osborne Memorial church in Claremont, New Hampshire, was dedicated October 3. Guest speaker at the dedicatory service was W. J. Hackett, president of Atlantic Union Conference. Others participating in the service were Stig B. Anderson, local pastor; Carl W. Otis and Ellsworth Matthews, local elders; W. H. Smith, conference treasurer; and Carl P. Anderson, president of the Northern New England Conference.

► William A. Fagal was guest speaker for the Week of Religious Emphasis at Atlantic Union College, October 9-17. The Faith for Today quartet and organist Van Knauss accompanied Elder Fagal. South Lancaster Academy joined with the college for the evening meetings. The afternoon meetings for the academy students were presented by the quartet members, Don Siebenlist, Jim Ripley, Larry Fillingham, and Stan Schleenbaker.



Central Union

Reported by
Mrs. Clara Anderson

► Harvey Foote is a new accountant in the business office at Porter Memorial Hospital. He comes from Brighton, Colorado, where he was manager of a clinic. His wife is teaching dietetics at the hospital. Verla Olsen is a new therapeutic dietitian. Mrs. Allen Vandeman, therapeutic dietitian, has recently been appointed assistant director of food service. Mrs. Floyd Kahler is in charge of the cafeteria, and Mrs. Roger Miller is the evening supervisor in the kitchen.

► Verdell Wall has transferred from the development office at the Porter Memorial Hospital, to be secretary in the personnel office. She takes the place of Doris Nasserden, who accepted a position at the St. Helena Sanitarium in California.



Columbia Union

Reported by
Don A. Roth

► After 40 years of service in Book and Bible House work, W. A. Peterson has retired from active service. He served in the Pennsylvania Conference for the past eight years.

► The Lock Haven, Pennsylvania, church was dedicated September 12. H. R. Kehney is the pastor.

► Esther Ann Kraft has joined the office staff of the Ohio Conference, and serves the home missionary and Sabbath school departments.

► More than \$200,000 has been committed toward local church work in five Chesapeake Conference churches that have completed an every-member stewardship program.

► Interim pastor of the Rockville and Damascus, Maryland, churches is Bruno Heidik. Chalmers Fisher is the new district pastor of the Wytheville and Pulaski churches. Carl Seek has accepted the pastorate of the Front Royal, Strasburg, and Woodstock churches in the Potomac Conference.



Lake Union

Reported by
Mrs. Mildred Wade

► Andrews University has an enrollment increase of 12 per cent over last year. The total number is 1,694. The undergraduate school has the largest number of students, with a total of 1,382. There are 129 in the School of Graduate Studies, and 183 in the Theological Seminary. On the same campus there are also 231 students enrolled in the academy, and 346 in the elementary school. Six extension schools are being held under the auspices of the university: at La Sierra and Loma Linda in California; Hinsdale, Illinois; Indianapolis, Indiana; Washington, D.C.; and Southern Missionary College in Tennessee.



North Pacific Union

Reported by
Mrs. Ione Morgan

► As the result of a booth at the Spokane Fair organized and operated this fall by Mr. and Mrs. Horace Fitcher and Cathy Laga, about \$300 worth of our books were sold over the counter, and 600 people interested in our literature signed cards inviting visits to their homes. These contacts are being made with excellent results.

► Since camp meeting time in the Oregon Conference, much interest in sign language of the deaf has sprung up among the hearing. Four regular sign-language classes are now meeting weekly. John Patterson teaches one class at the Walnut Grove church school in Vancouver and another in the home of Dr. Max Miracle in Portland. Rose John-

son teaches a class in the Portland Tabernacle church, and Arthur W. Griffith teaches a group in the Beaverton church school.

► Charles G. Edwards has arrived in the Upper Columbia Conference to serve as conference evangelist. He and his family have transferred from the Southern New England Conference, where he was pastor of the Stoneham church near Boston, Massachusetts.



Northern Union

Reported by
L. H. Netteburg

► The following stations are carrying the daily Voice of Prophecy radio broadcast: Fargo, North Dakota; Minot, North Dakota; Rapid City, South Dakota; and Duluth, Minnesota.

► Four hundred representatives from the churches of the Minnesota Conference, meeting at Maplewood Academy October 4, voted to confirm a former action that the permanent campsite be at Maplewood Academy, and to initiate planning for a new industrial building for the academy.

► The Des Moines, Iowa, church was featured for the first time September 27 on the Iowa Church of the Air, a regular Sunday morning feature of KRNT. J. S. Blahovich, the pastor, was in charge. Congregations of various denominations in the Des Moines area provide the program from week to week.



Pacific Union

Reported by
Mrs. Margaret Follett

► The Southeastern California Conference elementary teachers' convention was held at Pine Springs Ranch, October 4 to 7. More than 150 teachers attended.

► New interns in the Northern California Conference are: David M. Johnson, working with C. E. Westphal in Redding; Ernest I. Toppenberg, associated with W. R. Foulston in Hayward; Rodney Applegate, with E. W. Koenig, pastor of the Lodi Fairmont church; and Darayl Larsen, working with R. D. Williams in the Lodi Central church.

► Mrs. Barbara McClain has joined the staff of the Hawaiian Mission office as full-time secretary to Lavern Peterson, educational superintendent and mission MV secretary.

► M. D. Elkins, former administrator of the Feather River Sanitarium and Hospital, has joined the staff of the Northern California Conference as insurance officer.

► One hundred thirty-five elementary school teachers of the Central California Conference met at the Soquel campground from October 11 to 14 for their fall convention.

► A raging fire of undetermined origin swept through the gymnasium and cafeteria building at Modesto Union Acad-

emy early the morning of October 28, resulting in an estimated loss of \$125,000. The building housed a gymnasium, the home economics, band, and art departments, and the school cafeteria. The structure was adequately insured, but L. W. Bietz, the principal, estimates the uninsured loss of equipment and students' band instruments at \$18,000. No one was injured.



Southern Union

Reported by
Mrs. Mark Nivison

► The 130 students of Bass Memorial Academy gathered in \$2,250 for Ingathering on October 12. Every student had a part.

► On October 13, annual Ingathering field day, Southern Missionary College raised more than \$10,750. Approximately 450 students and staff members solicited funds in the territory from Atlanta and Macon on the south to Knoxville, Morris-town, and Gatlinburg on the north. More than \$1,100 of this amount was contributed in wages by 300 students who remained on the campus. Participation was approximately 80 per cent. The amount raised surpassed last year's total by \$450.



Southwestern Union

Reported by
H. W. Klaser

► Groundbreaking ceremonies for the new Oak Cliff church in Dallas, Texas, took place on October 4.

► At the MV summer camp at Camp Oklajumivo near Ardmore, Oklahoma, 21 youth requested baptism.

► David Dougherty placed about 450 copies of *Your Bible and You* in the motels at Tucumcari, New Mexico, this past summer, with a note suggesting the book could be purchased from a local address. Orders have ranged from 15 to 60 per week ever since.

In Remembrance

ADAMS.—Bertha Viola Pennington Adams, born Jan. 11, 1875, near Rancocas, N.J.; died Sept. 28, 1964, at Edgewater Park, N.J. Her husband, Harry J. Adams, survives.

ADAMS.—Nellie Catherine Adams, born April 15, 1878; died Aug. 26, 1964, at Jackson, Calif.

ATWOOD.—Grace Atwood, born June 12, 1890, in Jasper County, Iowa; died Aug. 13, 1964. She was a Bible instructor for many years and led more than one hundred into the faith. Survivors are three grandchildren and a sister, Clara Skinner.

AUSTIN.—George Desbrough Austin, born April 3, 1883, at Wolcott, N.Y.; died Aug. 25, 1964. His wife, Estelle, survives.

BACKUES.—John M. Backues, born Feb. 15, 1874; died July 23, 1964, at Oswego, Kans.

BENNETT.—Gussie McComas Bennett, born Sept. 27, 1903, at Alamogordo, N. Mex.; died Sept. 14, 1964, at Hiawatha, Kans. She taught church school at Arkansas City, Kans., at one time. Sur-

vivors are her husband, Alfred M. Bennett; two sons, Dr. Alfred M. of Tampa, Fla. and David Eugene of Wichita, Kans.; three daughters, Mrs. Daryl Bechtelheimer of Sabetha, Kans.; Mrs. Kenneth Houches of Grand Island, Nebr.; and Mrs. Richard Carlson of Portland, Oreg.; and 15 grandchildren.

BITTLE.—Warren David Bittle, born Aug. 14, 1922; died Sept. 17, 1964, at Berlin, N.J.

BLACK.—Jennie Black, born Nov. 13, 1879; died Oct. 7, 1964, at Merlin, Oreg.

BRADY.—Eliza May Lattie Yeaton Brady, born June 1, 1891, at Lattie's Brook, Nova Scotia; died May 19, 1964, in Denver, Colo. [Obituary received Oct. 29, 1964.—Eds.]

BURKS.—Donna Dietrich Burks, deid May 5, 1964, at Sunnymede, Calif., age 27 years. [Obituary received Oct. 2, 1964.—Eds.]

CLARK.—Dorothy Dean Clark, born May 6, 1909; died at the age of 55. She obtained her B.A. degree at Emmanuel Missionary College. For 24 years she taught our young people in Battle Creek, Mich. In 1941 she married Albert Clark. She never missed a day due to illness during her 32 years of teaching. Survivors are her husband; a daughter, Mrs. Periman; two grandchildren; a sister; and three brothers.

DAHL.—Emil Luther Dahl, born April 8, 1898, in Pennsylvania; died at Bakersfield, Calif., Sept. 24, 1964. His wife, Frances Ellen, survives.

DAVIS.—Ruby May Davis, born Jan. 20, 1884, in Michigan; died at Inglewood, Calif., Aug. 22, 1964. Her husband, Dr. Harry Davis, survives.

DENTON.—J. S. Denton, born March 10, 1875; died Sept. 4, 1964.

DORTCH.—Dudley L. Dortch, born Feb. 6, 1878, in Cleburne, Tex.; died in Atlanta, Ga., Aug. 27, 1964. For many years he was an employee of the Review and Herald Publishing Association in Battle Creek, Mich. In 1902 he became a book binder at the Southern Publishing Association.

DUTTON.—Guy Albert Dutton, born Jan. 26, 1891, in Trempealeau County, Wis.; died Oct. 18, 1964, at Sparta, Wis. He is survived by his wife, Clara.

DYGA.—Elizabeth Anna Dyga, born March 3, 1897, in Pommern, Germany; died at Napa, Calif., Sept. 22, 1964. Survivors are a daughter, Ruth Jayne, of Napa, and two grandchildren.

EAMES.—Emma Shaw Eames, born Sept. 8, 1867, at Central City, Colo.; died Oct. 14, 1964, at Colorado Springs, Colo. She was the daughter of Colorado's first Seventh-day Adventist, and the sister of the late J. L. Shaw, former treasurer of the General Conference.

ENGELHART.—Sarah Matilda Swingle Engelhart, born Jan. 9, 1859, at Zanesville, Ohio; died Oct. 8, 1964, at Lincoln, Nebr. She married George Engelhart in 1883, and in 1886 moved to Lincoln, Nebr. For many years she was a subscriber to the REVIEW AND HERALD, and friends read it to her when her eyesight failed. Among the survivors is a niece, Mrs. Charles H. Patterson. She was one of the oldest of our church members.

ESTES.—Julia Ann Estes, born Oct. 16, 1875; died Oct. 1, 1964, near Washington, D.C.

FOOTE.—Lydia S. Clark Foote, born Jan. 18, 1886, at Pertilla, Mich.; died at Griffin, Ga., Sept. 26, 1964. For many years she served as a practical nurse in our sanitariums.

FURULUND.—John B. Furulund, born March 21, 1932, in Flekkefjord, Norway; died near Hermosillo, Mexico, Oct. 2, 1964. He was a graduate of the Loma Linda University School of Dentistry in 1962, and was on a mission of mercy when the plane on which he was a passenger crashed. His wife, Inger Breivik Furulund, survives.

GAEDE.—Weilbrecht Katie Gaede, born June 1, 1877, in Germany; died Sept. 22, 1964, at Marion, Kans. She and her husband, Elder Gerhard P. Gaede, labored together for the Lord for 43 years.

GILLESPIE.—Freda Schneider Gillespie, born Oct. 7, 1905, in Philadelphia, Pa.; died Aug. 21, 1964, at Loma Linda, Calif. Her husband, Virgil B., survives.

GRIFFIN.—George Washington Griffin, born at Joplin, Mo.; died Sept. 16, 1964, at Loma Linda, Calif.

HANSEN.—Wilhelm Rasmus Hansen, born June 11, 1869, on the island of Falster, Denmark; died at Napa, Calif., Sept. 29, 1964. Elder Hansen was a minister for 50 years and during his ministry was associated with Elder Loughborough and Dr. J. H. Kellogg. Survivors are a daughter, Hazel Howard of Napa; a granddaughter; four great-grandchildren; three great-great-grandchildren; a brother; and a sister.

HARRIS.—Samuel Roger Harris, born Dec. 1, 1888, near Rogers, Ark.; died Sept. 2, 1964.

HAYNES.—Ethel E. Haynes, born Dec. 15, 1886, in Nebraska; died July 3, 1964, at Newbury Park, Calif. [Obituary received Oct. 25, 1964.—Eds.]

HOLM.—Norma Louise Fitzgerald Holm, born Feb. 2, 1925, at Orange, Calif.; died Sept. 9, 1964, at Addis Ababa, Ethiopia. In 1950 she married Melvin G. Holm, and in 1962 they went to Ethiopia to

serve on the faculty of our Ethiopian Adventist College. Survivors are her husband; three young sons; her parents, Mr. and Mrs. A. F. Fitzgerald; two brothers; and two sisters.

HUNTER.—Harriet Hunter, born in 1893, at Ormond Beach, Fla.; died at Port Orange, Fla., July 1964.

JESSEN.—Andrew Frederick Jessen, born Oct. 28, 1900, in Queensland, Australia; died Oct. 19, 1964, at Martinez, Calif. He sold books and earned his way through Australasian Missionary College, graduating in 1923. While a book salesman in Ceylon he married a college teacher, and together they devoted 38 years to denominational service. Besides being principal of the Kottawa, Kottarakara, and Lowry Memorial high schools, he was president of the Ceylon, Kerala, and Kannada Missions, and of the Northwestern India Union Conference. He built the food factory at Lowry Memorial High School, and in 1960 retired to Martinez, where he was pastor. His wife, Juanita, survives, as do a son, Ronald, two grandchildren, two brothers, and five sisters.

JOHNSON.—Daisy Della Skaggs Johnson, born Nov. 22, 1898, at Hevna, Kans.; died Sept. 25, 1964, at Larned, Kans. Her husband, Owen Johnson, survives.

JOHNSTON.—Albert Leo Johnston, born Feb. 3, 1895, at Syracuse, N.Y.; died at Jacksonville, Fla., Aug. 27, 1964.

JONES.—Cora Pearl Taylor Jones, born Jan. 16, 1879, near Corsicana, Tex.; died Oct. 15, 1964, at Eureka, Calif. She was a top literature evangelist in Texas and the first Adventist church school teacher in Texas. In 1902 she married Joseph LaMont Jones. She taught at Southwestern Missionary College, Mt. Ellis Academy, Union College, Armona Academy, and Madison College. After settling in California in 1916 they opened their home to needy youth and reared about 40 children. Survivors are her daughter, Hazel; five grandchildren; and eight great-grandchildren.

JONES.—Evan Jones, born June 9, 1901, at West Philadelphia, Pa.; died at Trenton, N.J., Sept. 29, 1964. His wife, Hazel Bellis Jones, survives.

KEANIDOU.—Alexandra Keanidou, born Oct. 16, 1879, in Kutaya, Turkey; died at Loma Linda, Calif., Oct. 22, 1964. She was a member of one of the earliest Greek families in the Near East to accept the Advent message. She took nurse's training in London, graduating in 1910, and was sent to Greece for medical missionary and Bible work. She distinguished herself by her services to her people in World War I and was honored by the queen of Greece and the Prime Minister. Survivors are two sisters, Mrs. Despina Crisp and Mrs. Diamond Ashod, both of Loma Linda.

KENNEDY.—Charles B. Kennedy, born in New Brunswick, Canada; died June 20, 1964, in St. Petersburg, Fla., at the age of 83. His wife, Rae Ellen, survives. [Obituary received Oct. 7, 1964.—Eds.]

KING.—Willis Lorenzo King, born March 7, 1908, at Port Byron, N.Y.; died Sept. 6, 1964, in Los Angeles, Calif. In 1932 he graduated from Atlantic Union College. He received his Ph.D. from the University of Illinois. He served on the faculties of Union Springs Academy, Adelpian Academy, Emmanuel Missionary College, and Atlantic Union College. The last four years he was a teacher at the Loma Linda University. In 1933 he married Astrid Wendth, who survives. Other survivors are his daughter Joan Beth of Los Angeles and his mother, Bertha King.

LA FON.—Thomas Chester La Fon, born Dec. 14, 1884, near Cleburne, Tex.; died Sept. 25, 1964, at Lynwood, Calif. His wife, Lillie L. La Fon, survives.

LEIGHTON.—Annie Josephine Emery Leighton, born in 1880, in Boston, Mass.; died at Lakeland, Ga., May 31, 1964. For many years she was a departmental secretary in the Florida Conference. Later she was administrator of the Glen Alpine Rest Home in North Carolina. [Obituary received Oct. 1, 1964.—Eds.]

LIDAR.—Torleiv Lidar, born June 13, 1914, in Stavanger, Norway; died in a plane crash at Hermosillo, Mexico, Oct. 2, 1964. He did editorial work in Norway and in Minnesota before becoming editor of *The University Scope*, published by the Loma Linda University. In 1953 he married Jeanette Lane, who survives. Other survivors are three sons, and his mother and brother in Norway.

MARTIN.—Frances Louise Watson Martin, born April 28, 1871, in Urbana, Nova Scotia, Canada; died in Los Angeles, Calif., Aug. 22, 1964.

MEYERS.—Thelma Ruth Meyers, died Sept. 23, 1964, at the age of 61. Her husband, John, survives.

MINER.—Alice Emma Shannon Miner, born Sept. 4, 1883, at King City, Mo.; died July 23, 1964, at Lancaster, Calif.

MULLENS.—Herbert R. Mullens, born May 13, 1886, in Knoxville, Tenn.; died Sept. 4, 1964, in Jacksonville, Fla. His wife, Rena Johnson Mullens, survives.

NEITHERCUT.—Johnston C. Neithercut, born June 10, 1892; died Sept. 17, 1964, at Mission City, B. C., Canada. He served as secretary-treasurer of the Manitoba-Saskatchewan Conference in 1933; then for two years was treasurer of the Canadian

Watchman Press; the following two years he was treasurer of the Oshawa Missionary College, and for a short time was again treasurer of the Canadian Watchman Press. For ten years he was secretary-treasurer of the Ontario-Quebec Conference, and from 1947 to 1961 was secretary-treasurer of the British Columbia Conference. He gave 38 years of service to the denomination.

NERLUND.—Olaf Nerlund, born Oct. 25, 1873, in Sweden; died at Forest City, Fla., Oct. 5, 1964. After completing the theological course at Union College he spent 40 years in the ministry, serving in Chicago, Denver, Tacoma, Wash.; Duluth, and the New Jersey Conference. Among survivors is a daughter, Mrs. Gustav Adler, of Forest City, Fla.

OCKERMAN.—Alma Matilda Meister Ockerman, born Aug. 14, 1890, at Neenah, Wis.; died Sept. 17, 1964, in Little Rock, Ark. She spent several years as a Bible worker, and in 1921 married William Ockerman. Survivors are two sons and a daughter.

OLIVER.—Anna Pearl Oliver, born June 20, 1885, at Troy, Tex.; died Sept. 6, 1964, at Siloam Springs, Ark.

O'REARDAN.—Earl J. O'Reardan, born Sept. 27, 1880, in Ohio; died Sept. 6, 1964, at New Smyrna Beach, Fla.

PAGE.—Mabel Irene Ellwanger Page, born May 25, 1911, at Butler, Okla.; died Sept. 17, 1964, at Mayaguez, Puerto Rico. She completed premedical training at Union College, and was graduated from the College of Medical Evangelists in 1935. A year later she married Donald Page. In 1942 she became a member of the American College of Radiology and for five years taught an X-ray technician's course at the Boulder Sanitarium. In 1963 Drs. Donald and Mabel Page were called to serve in the Bella Vista Hospital, at Mayaguez, Puerto Rico. Here she was head of the X-ray department. Survivors are her husband; two daughters, Mrs. James Maxwell, of St. Louis, Mo., and Jan Page, a schoolteacher at Loveland, Colo.; two grandchildren; and her parents, August and Myrtle Ellwanger.

PALMER.—Olive Severs Palmer, born July 23, 1890, at Lambertville, N.J.; died at Loma Linda, Calif., April 15, 1964. She graduated from Union College in 1914, then took graduate work at the University of Southern California. She taught at Lodi, La Sierra, and Maplewood academies. In 1921 she married Louis C. Palmer. In 1936 they were called to La Sierra College where she had charge of the library for 12 years. Her sister, Viola A. Severs, of La Sierra, California, survives. [Obituary received Oct. 16, 1964.—Eds.]

PAYNE.—Francis Leonard Payne, born April 21, 1878, at Port Stanley, Ont., Canada; died at Oshawa, Ont., Canada, Aug. 3, 1964. For many years he was a denominational worker. Survivors are his wife; two daughters, Mrs. Robert Steele of Singapore, Malaysia, and Mrs. Waldemar Kopp; five grandchildren; one great-granddaughter; a brother; and a sister.

PAYTON.—Lizzie Belle Payton, born June 17, 1877, in Clay County, Mo.; died Sept. 9, 1964, at Nevada, Mo.

POAG.—Sadie Catherine Poag, born Aug. 31, 1915, at Versailles, Ky.; died Sept. 18, 1964, in Jacksonville, Fla.

POTTER.—Jeannette May Bidler Potter, born June 28, 1889, in Augliase County, Ohio; died at Roseburg, Oreg., Aug. 29, 1964. Her husband, Donald R., survives.

POWELL.—C. Don Powell, born Feb. 19, 1896, at Westmoreland, Kans.; died Sept. 5, 1964, at Hayward, Calif. He is survived by his wife, two daughters, and a son, Richard, principal of Burlingame Academy, Burlingame, California.

PUTNAM.—Stella Augusta Putnam, born July 29, 1878, at Dallas, Tex.; died at Merlin, Oreg., Oct. 13, 1964.

SCHREINER.—Adam J. Schreiner, born March 24, 1886, at Otis, Kans.; died at Wichita, Kans., Sept. 23, 1964.

SCRIVEN.—C. A. Scriven, born March 8, 1896, in Sioux City, Iowa; died Oct. 28, 1964, at Portland, Oreg. In 1916 he entered the ministry in the South Dakota Conference. With the exception of the years he was taking college work, he served as a minister and administrator in conference work until the day of his death. In 1923 he became home missionary secretary of the Iowa Conference, and in 1926 he served in the same capacity in the Atlantic Union Conference. He served as president of the New York Conference from 1931 to 1934, of the Upper Columbia Conference from 1934 to 1939, of the Washington Conference from 1939 to 1943, and of the Oregon Conference from 1943 to 1947. Then he was called to be president of the North Pacific Union Conference, in which capacity he continued until his death. He is survived by his wife, Leila Levea Scriven.

SHEDD.—Earl W. Shedd, born in 1907, in Paulding County, Georgia; died Sept. 13, 1964, at Rome, Ga. His wife, Pearl Bennett Shedd, survives.

SHIDLER.—Ruthita Grace Shidler, born July 12, 1915, at Mitchell, S. Dak.; died Oct. 8, 1964, in Los Angeles, Calif. In 1943 she received her R.N. from the Loma Linda Sanitarium and Hospital, and ten years later her B.S. degree in nursing from the Loma Linda University.

SIEGLER.—Lee Roy Siegler, born Jan. 6, 1890, at Iola, Kans.; died at South Gate, Calif., Oct. 1, 1964. His wife survives.

STREIFLING.—Gustave William Streifling, born Nov. 10, 1913, at Leduc, Alberta, Canada; died Oct. 14, 1964. After completing his education at Canadian Junior College and Walla Walla College he spent 13 years teaching at Oshawa Missionary College. The following two years he was principal of Okanagan Valley Academy in British Columbia. The family spent a term of service as missionaries in Nigeria, West Africa, after which he returned to teach again in North America. Survivors are his wife, Grace; a son, Clinton; three daughters, Lila, June, and Laurel, of College Place, Washington; his father, Emil Streifling, of Clive, Alberta; four brothers; and a sister.

THOMPSON.—Matilda Florence Thompson, born in 1869; died Oct. 25, 1964, at Boynton Beach, Fla. In 1888 she married Elder Charles Thompson, long associated with our denominational work. The survivors are a son, Dr. John C. Thompson, who served the denomination for many years; and four daughters, Eva Swedberg of Minneapolis, Minn.; Nellie Crowe of Boca Raton, Fla.; Bessie Tucker of San Francisco, Calif.; and Pearl Larsen of Kansas City, Mo.

TILLOTSON.—Ferne Doris Tillotson, born Feb. 23, 1895, at Lincoln, Nebr.; died Oct. 6, 1964, at Napa, Calif. Her husband, Lloyd, survives.

VENDEN.—Joseph Oliver Venden, born Feb. 7, 1890, at Black Earth, Wis.; died Aug. 23, 1964, at

Pasco, Wash. His wife, Anna Mickelson Venden, survives.

VOTH.—Hannah Winter Voth, born May 2, 1882, at Lehigh, Kans.; died Sept. 1, 1964, at La Crescenta, Calif. Her husband, Jacob, survives.

WARRINGTON.—Irene Dyer Wentzell Warrington, born April 28, 1879, at Camden, N.J.; died June 29, 1964, at Glendale, Calif. [Obituary received Oct. 14, 1964.—Eds.]

WELCH.—Kitty Beatrice Welch, born Sept. 29, 1874, at San Diego, Calif.; died at Huntington Park, Calif., Sept. 24, 1964. Her husband, Leon, survives.

WHITE.—Dallas Robert White, born March 8, 1900, at Mansfield, Ohio; died Oct. 2, 1964, at Hermosillo, Mexico, in a plane crash. He graduated from the St. Helena Sanitarium and Hospital School of Nursing in 1924, after attending Walla Walla College. In 1925 he married Vera Ann Mosebar, and they went as missionaries to China in 1926. In the Orient he served as nurse, treasurer, director, clinical worker, and ordained minister. His wife was murdered, and in 1932 he married Florence Numbers. They remained in China for eight more years. Then he became anesthetist at the Paradise Valley Sanitarium, and later a special duty nurse at the Glendale Sanitarium and Hospital. In 1950 he transferred to the White Memorial Medical Center, where he was a technician until his retirement in 1963. Surviving are his wife; three daughters, Ardyth Hendricks of Riverside; Lorena Davis of Battle Creek, Mich.; Marilyn Hill of Adelphi, Md.; a son, Robert, of Monrovia; ten

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grandchildren; a sister, Ada Wheeler; and a brother, Clarence.

WHITE.—Thomas B. White, born Aug. 26, 1913, in Topeka, Kans.; died Sept. 10, 1964. His wife, Viola, survives.

WOOD.—E. Gertrude Wood, born Oct. 13, 1872, at Lawrence, Mass.; died at Glendale, Calif., Aug. 20, 1964.

NOTICES

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value. Destroy if not deliverable.]

WANTED: A copy of *American State Papers*, by Walter Pick, Auf'm Hennekamp 12, Dusseldorf, West Germany.

U. E. Akpan, P.O. Box 254, Accra, Ghana, needs tracts, *Signs, These Times, Life and Health, Message, Church Hymnals, Sing Christians Sing, Escape From Death*, temperance literature, old Bibles, which should be sent in small packages.

P. E. Onwere, President, SDA Mission, P.M.B. 1115, Aba, E. Nigeria, needs *Signs, These Times, Present Truth, Instructor*.

Send a continuous supply of *Listen, Life and Health, Signs, These Times, Message, Instructor*, to Adassa Brown, Rt. 1, Box 540, Alpine, Calif. 92001, to be sent to missions.

WANTED: A continuous supply of clean copies of *Life and Health, Listen, Signs, These Times*, to College Park Church, P.O.B. 2020, Beirut, Lebanon.

Nelly L. Punzalan, Escalante, Neg. Occ., P.I., urgently requests *Signs, These Times, Life and Health*.

Aurea L. Pacoli, c/o Pastor E. M. Salazar, Patag District, Catbalogan, Samar, P.I., wishes a continuous supply of *Guide and Little Friend*.

B. M. Villanueva, Alegria, Gen. Santos, P.I., c/o Manuel Acenas Dadiangas, desires a continuous supply of *Christ in Song, Church Hymnal, Testimonies*, and temperance magazines.

David Mohammed, Carolina Village, Couva, Trinidad, W.I., wishes old Bibles, children's papers, *Spirit of Prophecy* books, songbooks, slides, tracts, *Signs, Guide, and Review*.

Mariano B. Abuyme, Loreto, Surigao del Norte, P.I., needs a continuous supply of *Review, Life and Health, Signs, Listen, Liberty, Quarterlies*, old Bibles, songbooks, tracts, and doctrinal slide films.

WANTED: Old Bibles, songbooks, Sabbath school devices for children, *MV Kit*, small books and papers to the following: Isabel R. Paraiso, Panabo, Davao, P.I.; Francisco C. Paraisa, Crossing, Manay, Panabo, Davao, P.I.; Rebecca de la Cruz, Poblacion, Panabo, Davao, P.I.; Winnie Mattley, 11 McDonnell St., Cune/se, Trinidad, W.I.

Send a continuous supply of *Little Friend, Primary Treasure, Guide, Instructor, Life and Health, These Times, Signs, Review*, used books, and Bibles to the following: Mrs. L. Braithwaite, St. James P.O., Port-of-Spain, Trinidad, W.I.; Mrs. V. Hypolite, Cumuto P.O., Trinidad, W.I.; Mrs. Daphne Riley, c/o Mary Ifill, Chin Chin, Cunupia, Trinidad, W.I.; and J. H. Monseque, Cumana, Via Sangre-Grande, Trinidad, W.I.

WANTED: *Signs, Life and Health, These Times, Message*, and *Listen* only to: Selina Myers, 729 Kumlir Ave., Dayton, Ohio 45407, and Mrs. F. C. McCune, 1327 W. Malone, San Antonio, Tex. 78225.

WANTED: All types of missionary literature, including small books, songbooks, old Bibles, *MV Kit*, and Bible games to: MV Society, Jaro Adventist Church, Jaro, Iloilo City, P.I.; Sarah R. Victoriano, 524 R. Mapa St., Mandurriao, Iloilo City, P.I.; Takas Adventist Church, Jaro, Iloilo City, P.I.; Saturnino D. Antonio, Minapa, Tuluhan, Cotabato, P.I.; Hami M. Tiano, 145 Taft Ave., Mandurriao, Iloilo City, P.I.

WANTED: Clean copies of *Guide, Instructor, These Times, Signs*, and small books, by Josephine Cunningham Edwards, Gem State Academy, Caldwell, Idaho.

Church Calendar

Ingathering Campaign
Ingathering
Church Missionary Offering
Thirteenth Sabbath Offering
(Northern Europe)

Nov. 21-Jan. 2
December 5
December 5
December 19

REVIEW and HERALD

In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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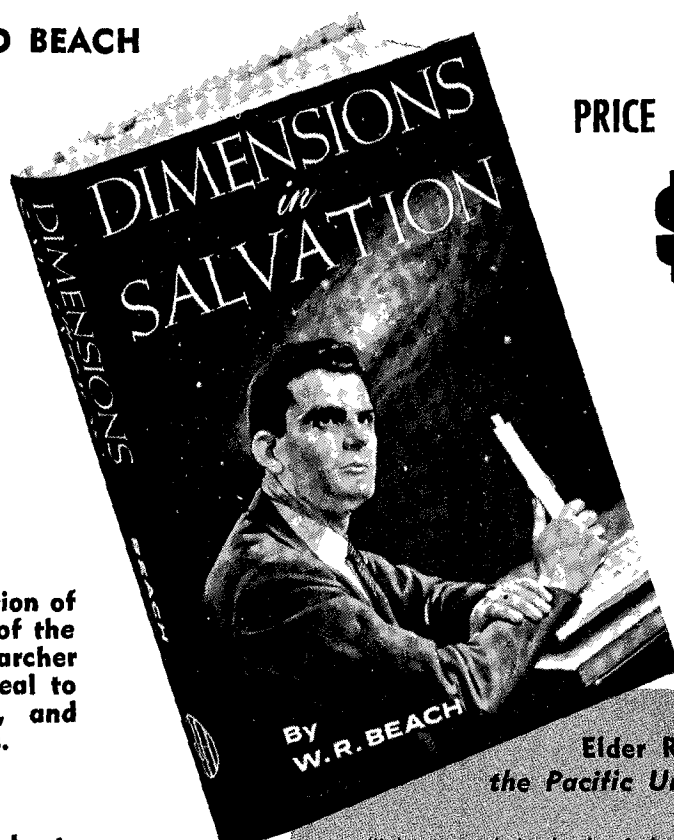
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Volume 1

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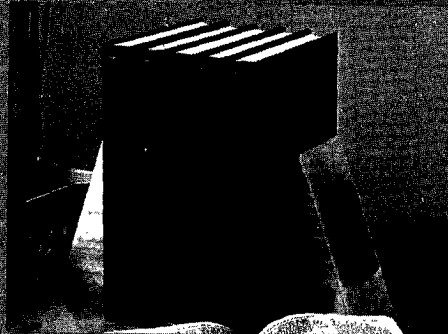
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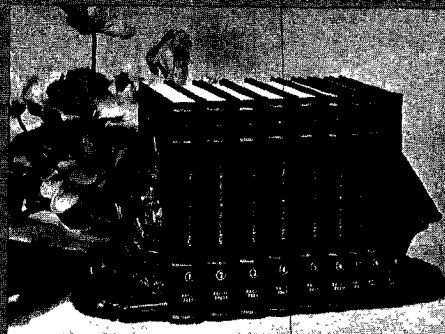
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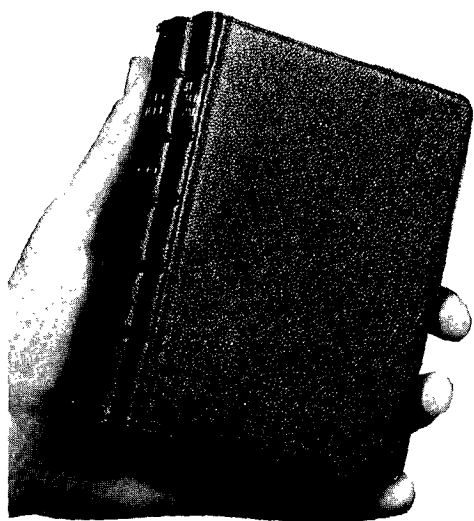
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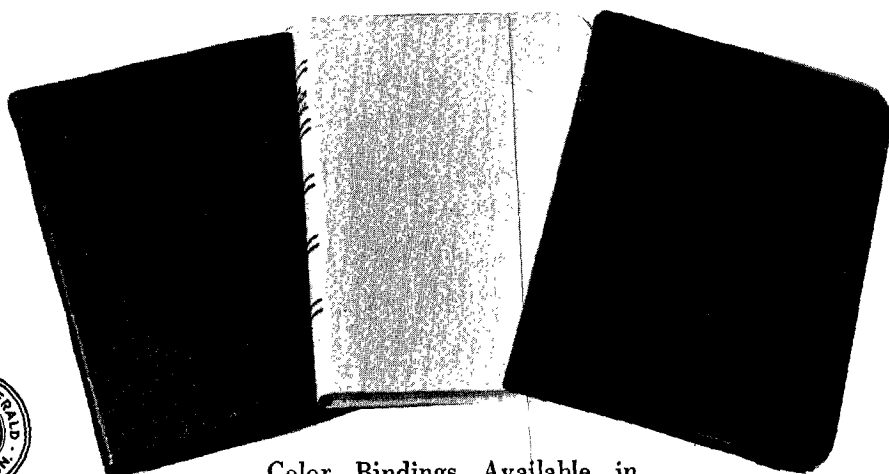
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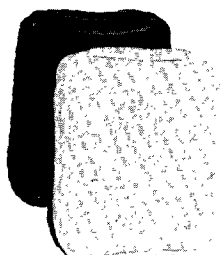
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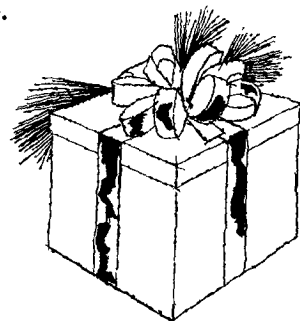
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"Let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view."—Testimonies, vol. 1, p. 514.

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News of Note

Chaplains on the Move

On page 22, J. R. Nelson, director of the National Service Organization of the General Conference, lists the current addresses of Seventh-day Adventist chaplains serving with the Air Force, Army, and Navy, and of civilian chaplains. Parents with youth in military service will want to clip this list for reference.

Early Ingathering Victories in North America

Even before this year's Ingathering campaign officially opened, Alabama-Mississippi, under the leadership of W. O. Coe and W. E. Peeke, president and home missionary secretary, respectively, and with the loyal support of workers and members, became the first Silver Vanguard conference in the North American Division for the current campaign.

Desmond Cummings, president of the Georgia-Cumberland Conference, reports that their home missionary secretary, W. C. Hatch, and faithful workers and members have raised the largest amount in the shortest time in the history of Georgia-Cumberland.

Over 20 million homes in the United States and Canada will be reached in this personal evangelism program this year. Already more than 5,000 have requested one or more of the four free offers listed on the back cover of this year's magazine. The challenge of Ingathering is saving souls, and alert Ingatherers will detect interests and arrange for further contacts.

J. ERNEST EDWARDS

A Good VBS Report From Korea

In a letter dated October 28, 1964, Ralph Watts, Jr., writes as follows:

"A few days ago we received a final report on our summer Vacation Bible School program. Our achievements this year have more than exceeded our fondest hopes. Please note the following statistical report:

Total Number VBS Held	864
Total Enrollment	144,143
Number of Non-SDA	116,569
Number of SDA	27,574
Number Persons Assisting	4,202
Certificates Issued	111,984

"As yet we have not received an accurate follow-up report. However, we do feel that our follow-up program is better organized than previously, and more thorough. Some 700 branch Sabbath schools are now following up the VBS program. We have also stressed an active lay evangelistic program.

"The increase in our VBS work is due to the increase in the number conducted by the individual churches. Whereas last year a particular church may have conducted one or two VBS, this year many conducted

four or five or more. The record for one church is 20, with a total enrollment of 7,045, with 6,445 graduates."

Let us join in praying that God will continue to bless our work in Korea.

G. R. NASH

Death of David E. Nielsen

J. C. Kozel, assistant treasurer of the General Conference, cables from Trinidad, where he is attending the annual committee meeting of the Inter-American Division:

DAVID E. NIELSEN BELLA VISTA PHYSIOTHERAPIST DIED NOVEMBER SIXTEEN AFTER ACCIDENTAL FALL FROM HOUSE ROOF. BODY RETURNED CALIFORNIA. WIFE THREE CHILDREN RETURNING TOMORROW.

Brother Nielsen and family arrived in Puerto Rico on April 1, 1963, and were happy in their work at the Bella Vista Hospital. This tragic accident has deprived the institution of a talented and dedicated worker. We deeply sympathize with the lonely missionary wife as she returns to the homeland with her three small children, to carry on without the help and encouragement of her companion.

N. W. DUNN

A University Dissertation on E. G. White, in Finland

There has just come from Finland a well-illustrated and well-documented printed volume on the life and work of Ellen G. White, entitled *Herran Sanansaattaja*. Translated into English, this means "messenger of the Lord."

Pastor Onni Maattanen, Bible teacher at our Finland Junior College and Seminary, was recently granted a degree equivalent to Master of Theology at the Abbo University, with this volume as his dissertation.

lent to Master of Theology at the Abbo University, with this volume as his dissertation.

A Seventh-day Adventist minister in another European university is just completing his dissertation dealing with major questions which are raised concerning Mrs. White and the Spirit of Prophecy. This too will be a well-illustrated, published work. It is heartening when the universities of Europe accept from Seventh-day Adventist ministers dissertations of denominational significance in partial fulfillment of their requirements for degrees.

The little volume published in Finland will be of great service to the church.

ARTHUR L. WHITE

Successful Literature Evangelism in Brazil

A recent letter from Nicolas Chaij, publishing department secretary of the South American Division, states that during the first seven months of 1964 new groups or families in 20 different localities began keeping the Sabbath as a result of reading our publications. In some of these groups there are up to 80 people keeping the Sabbath.

Brother Chaij stated further that during a recent two-months period two literature evangelists in the São Paulo Conference in Brazil sold 500 copies of *The Great Controversy*, together with two health books and a copy of the Bible. In one presentation these workers sold 92 sets of these books, in another 100, and in still another 105. These sales were made to military personnel. Before the literature evangelist presents the books the military officer calls the soldiers together to see the temperance film "One in 20,000."

One sergeant told our literature evangelist a few days after having purchased his books, "I do not know what is in the books you sold me. Before reading them myself I lent them to a neighbor, and now he tells me that he wants to follow the religion of the books."

Surely there is power in the press. Our publications are preparing people to meet Christ.

D. A. McADAMS

many converts in the past from these castes. This effect results from the fact that such conversions will be followed by the loss of government aid to converts to Christianity.

VATICAN CITY—Sixty-three delegate-observers and their substitutes and 12 guests to the Vatican Council's third session have been listed to date by the Vatican Secretariat for Promoting Christian Unity.

BUENOS AIRES—The spectacular growth of Protestantism in Latin America was attributed here by a Roman Catholic authority to the continuing shortage of priests "to cope with the spiritual needs of the growing population." Msgr. J. C. Giaquinta, speaking at a round-table conference sponsored by the city's Serra Club at the Catholic University of Buenos Aires, noted that in a 13-year period (1948-1960) Protestantism had grown from 100,000 members to 7.8 million.



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the Review editors.

BOSTON—Church property damage in 3,500 fires during 1963 totaled \$19 million according to the National Fire Protection Association here. This compares with a loss of \$16.5 million in 2,900 church fires during 1962.

NEW DELHI, India—The Indian Supreme Court has ruled that converts from Hinduism to Christianity are no longer eligible for the special privileges heretofore extended to "untouchables." The decision is considered a setback to Christian evangelism in India, which has drawn